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ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

Moliere

EDWIN MARKHAM

Of Heaven and Hell he had no word to say:
  He never sought the causes of life's storm,
  The whence and whither of this struggling swarm.
As he strayed down the common human way,
He took life lightly as a holiday.
  He laughed at all perhaps because he knew
  Unless he laughed the tears would trickle thru:
So near are tears to laughter, yea to nay.

And yet at times he must have felt in life
  The overwhelming odds against our joy—
Seen the futility of mortal strife—
  Long battles that build, brief moments that destroy.
Yes, surely at times, he must have felt the pall—
Yes, must have felt the pity of it all.

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★ *August* 28, 1940 ★

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MR. EDITOR!

Letters from Our Readers

★

Against Closing Sunday Schools

I have read with interest the ZIONS HERALD of August 7, regarding the youth of this world, in religion—"The Methodist Church and Her Youth," by Mark Kelley, especially. This, however, has for some time been my question: How are we developing that interest when we close our Sunday schools, as so many of our churches do, from the middle of May to early in October? Are we not saying to those children—"You need not think of church or its work during those weeks! Of course we want you to return"—but do they? And how do they spend the Lord's Day meanwhile? CORDELIA W. TILTON.

Chilmark.

The Church Should Go to Sunday School

"The Church Goes to College," reprinted in the HERALD of August 7, is an arresting article. Its literary style is crisp and "as fresh as a head of lettuce"—to use one of its own figures. It is timely, about young people, like so many of our present day deliverances—either to or about youth. It is factual, bolstering its propositions with indisputable statistics. It is significant, dealing as it does with a great denomination's serious attempt to save revolting millions of young people from utter loss to the church.

Dr. Jacob Avery Long made a careful survey of the young people of the nation, both in and out of college. He found that "millions are turning away from religion." The most serious defection is among college students. Unbelievers in the college group outnumber those in the other group three to one, and the higher the education, the lower the interest in religion. The turning away from religion takes place chiefly between the ages of eighteen and twenty-three. And Dr. Long attributes this change largely to the secular education of the colleges.

Accepting these conclusions, the Presbyterian Church is tackling the problem at this focal point and spending ten million dollars in saving the religion of youth during their college life. They plan to deal a body blow to irreligion in youth by going right to the college campus with a campus church cut to order, with trained workers and streamlined Westminster Foundations, to cushion the shock of their contact with modern scientific learning. So the Presbyterian Church is going to college.

Having served in large college centers with the Wesley Foundation which strives for the same goal, I have nothing but the highest commendation for this program of our great sister denomination; but I feel that we should go farther and strike at a more strategic front. Yes, the church should go to college, but it should also and preferably go to Sunday school! If the Sunday schools were more efficient and planted the right conceptions of religion in the minds of children, there would not be that shock of revulsion among college students. Our Sunday schools are largely to blame. With a few notable exceptions, the average Sunday school does more harm than good. It perverts true religion by implanting superstition in the minds of children. It, wittingly or unwittingly, imparts the belief that the Bible is inerrant and verbally inspired. If it said Jonah swallowed a whale, they would have to believe it. How can such conceptions cope with modern science? Is it any wonder that young people flounder when they study geology?

Ten million dollars spent here would be much more effective, reaching beneficially, three or four times as many people—not only those who go to college but also all those who are not so favored.

Let the church go to Sunday school, too!

R. EMORY BEETHAM.

Melrose.

But the Major Does Read His Bible

I cannot allow to go unchallenged the letter by Major Curtis P. Donnel, Coast Artillery Reserve, United States Army, Springfield, which was printed in ZIONS HERALD, August 14 (page 770). I am particularly interested in what the Major has to say concerning the statement that the keynote of modern military training is cooperation, citizenship, and love of country, with great stress on spiritual training. Statements of this type are as correct as are all statements forthcoming from any military source during times of war.

Witness the accounts of events in our papers given out by the various European teachers of cooperation, citizenship, and love of country, who, on both sides, are today busily engaged in annihilation, hate, destruction of country and people. I cannot see the necessity of sixteen-inch guns, seventy-million-dollar battleships, two-ton bombs, and compulsory training in order to teach our young men cooperation, citizenship, or love of country, not to mention the spiritual training. I think our schools and churches are much more capable of teaching that than the gun, bayonet, or rifle instructors. I may be wrong but I do not know of any army or navy instructors teaching the soldiers to love their enemies and to do good to them that hate them, or if they are smitten on one cheek to turn the other. I do know, however, that instructors teach how effectively to bomb, kill, and disembowel their fellow men. Without a doubt, cooperation is taught, but it is cooperation in working together as a gun crew so as to get better results in destruction. Spiritual teaching in a military camp is a mockery to God, especially when it is taught by men who are part of the army and war machine. Christ, the Prince of Peace, and God, the Father of all mankind, their spirits, words and deeds are irreconcilable with guns, war games, gas, warships and bombs. Armies wage the wars, and wars are evil, no matter what label is put on them by the politicians, army commands, or churches, and if a Christian participates in war, he or she is participating in evil. The Major claims twenty years of military training; that has, of course, left but little time for study of the spiritual, but I would urge the Major to read in the New Testament the General Epistle of James, the fourth chapter especially. V. H. NIELSEN.

Salem.

[The "Major," against whose letter our correspondent protests, is a Christian man of high standing in Springfield, and is the "Church editor" of *The Springfield Republican.* Mr. Donnel regularly conducts a program of Sunday evening radio broadcasts under the title "Religion is News," from Springfield station, during the fall and winter months. He is a valuable member of Christ Episcopal Church, Springfield, and is a very able and thoughtful lay worker. EDITOR.]

Bond-slaves?

"How it is possible for us to 'cooperate' with a man who will not really confer, but insists upon giving all the orders?"—ZIONS HERALD, August 7.

Well, it should not be so difficult for us after seven years' training. The Chicago Convention clearly demonstrated how really efficient we are becoming as bond-slaves.

R. J. A.

Another Suggestion

Referring to your issue of July 24, page 708, "Willkie's Fifth Avenue home and Wall Street office have not been shown or mentioned"—that is a capital suggestion, and at the same time the movies ought to show Mr. Roosevelt manipulating vending machines and dabbling in German marks.

See *Time,* July 29, page 14.

A. R. KASEY.

Hopkinsville, Ky.

Mr. Willkie's Grandmother

I am constrained to write you in reply to your quoted article "White House Whiskey."

I was in a home of my church yesterday and found that the grandmother of the wife and mother of this home was a close friend of the grandmother of Mr. Willkie.

This lady had the grandmother's picture. Evidently a woman of strong Christian character, there she sat in her chair, in her old age, with the W. C. T. U. white ribbon pinned on her breast. Why not think of the grandson in relation to this?

R. B. COLMAN.

Upper Sandusky, Ohio.

A Tip for District Superintendents

I presume that among the columns of ZIONS HERALD most eagerly read are the district superintendents' reports. Repeatedly in these reports there occur statements which to me, are most unbrotherly in character and irrelevant in importance. These statements refer to the condition which the superintendent has found on a charge where a new minister has just come. In glowing phrases we read that since Brother X's arrival the congregations have miraculously increased, the treasury has begun to overflow, the whole community is enjoying a resurrection,

(Continued on page 836)

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Hope Thou in God

A SERMON

ERNEST FREMONT TITTLE

Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.
Psalms 42:11

Long ago, that was said by a Jewish captive who was being taunted by his enemies with having been deserted by his God. "Where is thy God?" they kept on saying to him, until he was beside himself with grief and longing. And note, also, his mental confusion, his secret, tormenting doubt:

> I will say unto God, my rock, Why hast thou forgotten me?
> Why go I mourning because of the oppression of the enemy?

All the more wonderful, then, appears that final word of confidence:

> Hope thou in God; for I shall yet praise him,
> Who is the help of my countenance, and my God.

That, no doubt, is what millions of human beings, desperately situated, are now trying to say, and finding it extremely difficult to say with conviction. The present state of the world is so chaotic, the future is so uncertain and, apparently, so dark that it would not be surprising if growing numbers of men and women should begin to question the validity of a faith that may seem to them to be contradicted by the brutal facts of life. Yet nothing, now, would be so completely disastrous as a widespread loss of religious faith.

Faith in God is conducive to sanity, to clear vision, to poise, courage, and self-control. But, as you may now easily do by looking about you, observe what happens when people who are devoid of religious faith are called upon to meet a crisis. They lose their heads, even the most intelligent of them. They say wild, stupid, dangerous things. They act as people who, being thoroughly frightened, are no longer capable of rational thought but only of pathetic, violent emotion.

Certainly, we are not now under any intellectual or moral necessity of declaring a moratorium on religious faith. There is, today, no less reason for faith in God than there was yesterday or the day before that. It is written, "They that sow the wind shall reap the whirlwind;" and when they do, there is no intellectual or moral reason for losing faith in God. It is written,

> Except the Lord build the house,
> They labor in vain that build it:
> Except the Lord keep the city,
> The watchman waketh but in vain.

And when it proves to be so, when a civilization built by human pride and greed upon a foundation of injustice shows unmistakable signs of collapse, there is no intellectual or moral reason for loss of faith in God.

There is in the universe a moral order which we humans do not create but only discover—an order representative of the nature of God, whose judgments are true and righteous altogether: which means that a civilization that stands in direct hostility to the great ideas of Christianity cannot permanently endure. It is not possible to deny to millions of human beings the necessities of life and growth, and get away with it. It is not possible to engage in cutthroat competition for private and national gain, and get away with it. It is not possible to override and exploit backward peoples, and get away with it. It is not possible to indulge in a four-year orgy of hate, of wholesale destruction, of indiscriminate killing, and then to make a vindictive, unjust peace, and get away with it.

In order to see reason in the chaos that now surrounds us it is not necessary to suppose that all men or all nations are equally guilty, which in fact they are not. The Tory governments of Britain and France, bad as they have been, have not been nearly so bad as the totalitarian governments of Germany, Italy, Russia, and Japan. In order to see reason in the present chaos, it is only necessary to recognize the fact that the existence of a moral order representative of the nature of God means it is not possible for individuals or nations to do things which, in our time, individuals and nations have done, and get away with it.

We are not now under any intellectual or moral necessity of giving up faith in God. The moral order of the

world, representative of the nature of God, is being asserted. That is the profound meaning of the present situation.

Last week, one of my clerical friends told me that in his community, a few days after the disastrous issue of the Battle of Flanders, a man who had long enjoyed the reputation of being an unusually religious person stood up and said, "There is no God." But war, of course, doesn't decide who is right. It only decides who is the stronger. Twenty-two years ago, on June 2, 1918, when the German army was making a terrific drive toward the channel ports and Paris, in what for Britain and France was the darkest hour of the war, an English priest of the Community of the Resurrection, preaching at Cambridge University, said: "We greatly err if we suppose that because we are right, more than right, therefore military triumph is assured. That would be to make success the measure of right and to justify the worst crimes." War, we must now remember, is no test of right. It may be a test of military intelligence. It is mostly a test of military and economic might. God is on the side of truth, right, justice, and good will. He is not necessarily on the side of those who have the largest number of tanks and bombing planes and who, therefore, may win the war. If those who represent a superior culture go down in war, it is not because God has failed them or because there is no God; it is because war, in the nature of the case, cannot possibly decide who is right but only who, in a military or economic sense, is the stronger.

The present state of the world offers no reason for loss of faith in God. It offers superabundant reason for loss of faith in war and in policies and practises that lead to war.

Take man, as you and I have observed and known him in other people and in ourselves. On what has he depended? Not on God and His righteousness, His justice and mercy and loving-kindness. By and large, human action in our time has been taken without reference to the will of God as revealed in Jesus Christ. For the most part, the decisions of individuals in business, industry, politics, and finance have been made on the basis of self-interest, not on the basis of the will of God as revealed in Jesus Christ. As for the decisions of nations, they, with but few exceptions, have been made in utter disregard of truth, honor, and right. Speaking generally, man as you and I have observed and known him has not relied on God. He has engaged in a competitive struggle for private and national wealth, for individual and national aggrandizement; and, so doing, he has placed his reliance on military and economic might. What reason, then, does he now have to give up faith in a God whose will he has persistently disregarded and on whom he has not relied? But anyone who is still clothed and in his right mind cannot fail to see that the present plight of the world is precisely due to the fact that all too many people, in every nation on earth, have selfishly sought their little private ends and placed their reliance not on God and His righteousness but on military and economic might.

> Hope thou in God; for I shall yet praise him,
> Who is the help of my countenance, and my God.

That, today, is what people should be saying—all who ever have had any real faith in God. Even now in the world there are forces at work that do not fill us with dismay but with some measure of confidence and hope. The heroism and devotion of Christian missionaries in war-torn lands, particularly China; the relief of human suffering that is now being administered by such agencies as the Society of Friends; the protest against anti-Semitism and other forms of racial and religious bigotry that is being offered by numbers of people who, having no political axe to grind, are able to think straight and to feel humanely; the championship of intellectual freedom and of civil liberties by distinguished scientists, by courageous educators, by enlightened clergymen and laymen; the fresh, valiant, creative thinking which, by numbers of people, has, in the past twenty years, been done, and is still being done, in respect of the abolition of war and of poverty; the faith, fidelity, and devotion that are now to be found in the best of our churches; the removal of historic barriers to fellowship in Christ, the emergence of a church that is truly catholic in that it transcends all divisions of nation and race and class—here are forces that do not fill us with dismay but with some measure of confidence and hope. If these forces can be made to prevail against the forces of unreason, of fear, hate, and intolerance, humanity will yet be saved from utter, irretrievable disaster.

Can they be made to prevail? That, no doubt, is a question that has now to be faced. It may with confidence be said that these forces represent the activity of God in history. In them God is present and making for good in the world. To hope in God is to believe that forces such as these will eventually prevail on the earth. But that, of course, is not to say that their power to prevail is beyond question. It may be questioned. At this moment, it cannot possibly be demonstrated beyond cavil. We are now in a situation, all of us, where we must live by faith of some kind. To be sure, we may not live by faith in God. We may choose to believe that it is folly in a world like this to put our trust in God, relying on forces that represent His activity in history. We may put our trust in armies, navies, and air fleets. But if we do, we shall not be living without faith; we shall be living by faith in military force—the faith, that is, by which Mr. Hitler lives and which not only once but twice in our lifetime has issued in world-wide disaster.

There is this, moreover, to be said. They who put their trust in military might are now bound to be of all men most anxious. For them everything depends on the winning of the war by the western Allies. If the war should be lost, all, for them, would be lost. The power in which they had trusted would have collapsed and they would be left with nothing to support them. Whereas, they who put their trust in God are not bound to believe that everything depends upon the present war being won by those who represent a free and humane culture, although they most earnestly hope for it. They may well suppose that beyond our ken is the wide sweep of human history; that God, in ways which we cannot now see, is making for the defeat of evil and for the triumph of good; that what at the moment seems to be the defeat and destruction of what we hold dear may, after all, be "a sweeping away of the abuses of the ages," the darkness that comes before the dawn of the day.

To believe that life has meaning, that "the world is not merely a bog in which men and women trample themselves in the mire and die, but there is something magnificent taking place here amid the cruelties and the tragedies, and the supreme challenge of intelligence is that of making the noblest and best in our curious heritage prevail"—to believe that is to believe in God. And it would be, of course, nonsensical to suppose that the almighty and ever-living God is unable to achieve the ends which He in history, has set before Him.

> Hope thou in God; for I shall yet praise him,
> Who is the help of my countenance, and my God.

Lay Leadership in the Methodist Church

A NEGLECTED SOURCE OF POWER

B. F. Wentworth

Methodism had its beginnings through lay leadership. With the exception of John Wesley and his brother, Charles, lay leaders were the most important factor in the early growth of the church. Mr. Wesley called his first workers "assistants" and "helpers." With the exception of a few ministers from the Church of England, these "assistants" were laymen who were moved by the spirit to spread the good news. Thomas Maxfield, one of the young converts, offered himself to Mr. Wesley to help spread the gospel, and Mr. Wesley accepted him with some misgivings, for all his ecclesiastical background forbade allowing laymen to perform the offices of a minister. Maxfield was given a general leave to "exhort," but he couldn't keep from preaching. Wesley tells how others came, Thomas Richards and Thomas Westall. In this case it was a John that was the doubter, while the Thomas' walked in faith, so says Dr. Du Bose in his "Francis Asbury." Then came John Nelson, the Yorkshire stone-mason, whose testimony was accepted as gospel by his friends and neighbors. Wesley visited him and was obliged to confess that it was the leading of the Lord. So lay preaching began in Methodism, until three hundred lay preachers were doing work in the English conferences, all within the lifetime of Wesley.

The next chapter, in America, had similar beginnings. No one sent Robert Strawbridge and Philip Embury, two local preachers from Ireland, except the spirit of colonization and the spirit of God. These men and other laymen preached the gospel and began a Methodist following so that the English conferences had to send help. Francis Asbury, a sadler's apprentice, began his work as a local preacher around his home town. After about ten years he offered himself for service in the New World. He was not long on the field before he employed lay preachers as in England. St. George's Church, Philadelphia, became the center church of his parish. A number of preaching places were attached to the charge, again using the English system. So Methodism grew in the New World, guided by the full-time preacher with much help from the ordained laymen.

In the town of Poland, Maine, Methodists came from New Gloucester, about 1750, and local preachers, Moses Emery and William Davis, started services. These services went on until Jesse Lee came to the community to preach, when a church was organized and a settled minister was employed. The local preachers then labored in other parts. William Davis went to Auburn and Lewiston where he began class meetings which resulted in Methodist churches being organized there.

As Methodism grew away from the frontiers it let the laymen's end of the task slip. Had the laymen been represented in the Annual Conferences much earlier, would this have happened? For many years after the days of Francis Asbury, however, Methodism continued to grow on the foundations laid by the laymen. With the new settlers came the local preachers who started meetings in the homes.

So goes the story of the great service that laymen have rendered to the kingdom and the church. At present we have little use for the lay preacher and a charge that has one preaching point is the ideal kind of charge. Those ministers who have more than one church are thought of as inferior. The new legislation in the United Church shows that the leaders of the United Church are not acquainted with the two-point, or larger, charge. They call for a united quarterly conference, which can be only an ideal for some years to come, since we have kept the quarterly conferences separate for many years. Let me suggest here that we are back to the days of the old frontiers again in rural America. Laymen must once more lead the way for Methodism and Protestantism if we are to see a rural America that remembers its heritage of religion.

Where those local preachers of the early settlements labored came the fires of denominationalism that burned over the land and left skeletons of a religious life here and there. Churches have been abandoned or torn down, although many good people still live about them. Many of these people are descendants of the old pioneer families that gave to the church, ministers and local preachers in an astonishing number. The countryside has been left to indifference by the great denominations that pioneered it, or to be burned over by small sects that have no message for the intelligent and aggressive Americans that live in many of these areas. The denominations, including our own, have left because we have fallen back upon the full-time ministry as our only plan to service the churches. When Francis Asbury came to New York from England, he found Richard Boardman, the General Superintendent, and his men in the cities. Asbury could not stand this inertia and began to go out to the people, a policy which Boardman later adopted with enthusiasm.

The Methodist Church is now in that period of stagnation in which Asbury found it, staying in the cities and towns. The new challenge has been sounded for years, by our Board of Home Missions through its Rural Department, on somewhat deaf ears, but now is made new again by one brief paragraph in Mott's book, "Methodists United for Action," when he says, "Our Methodist Church . . . is destined to play a large part in this needy field (the rural) in the years right before us. To this end, it should address itself to the working out of a really masterly policy, . . . and, in conjunction with other denominations, to the development of larger model parishes." The writer of the study manual on the book apparently is unacquainted with the meaning of these lines and so gives no mention of the work that we are doing in larger parishes in the Methodist Church, in many states. Many of our leaders do not know what a larger parish is, although Methodists have been among the leaders in the movement for years.

It is time that we adopted a "really masterly policy" toward rural America. If we cannot send full-time men into the countryside, we can send lay preachers out from the centers under the guidance of ordained men at the centers, just as they did from St. George's Church, in Asbury's day. So we can give to rural people a reasonable, strong faith that can match the social and economic programs that they get through the Grange and Farm

(Continued on page 830)

ZIONS HERALD

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The Expansion of Christianity

The third volume of Professor Latourette's authoritative series* on the history of the expansion of Christianity covers the period of 1500 to 1800. This very comprehensive record includes not only what is known as Christian missions but also the general development of the Christian religion, Catholic and Protestant. A highly attractive printing format lends dignity to a work that will stand as a source of reliable information on the expansion of Christianity.

Every section of the world finds its place in the Christian record of these three centuries. The Spanish Conquest and Spanish missions are treated with a care equal to the history of Protestantism in the Americas. The story of Roman Catholic missions in India receives the same attention as does the early Protestant work in the same land. Island kingdoms tell their story as well as familiar continental areas. Not only does the author build up his history inductively, with the careful chronicling of vast detail, but he applies certain interpretive questions to his material, drawing from it a final meaning, and a sure sense of the direction of events.

What was the effect of Christianity upon its environment? That is the first dominant question for the interpretation of this history. Beginning with the sixteenth century, the great Protestant drive, as well as the inward reform of Catholicism, began its impact upon events. Here the greatest period of geographical exploration comes on, with important concerns for religion. Professor Latourette concludes that in these three centuries Christianity accomplished more than in any previous period in shaping the life of man kind. It was the major source of progress in education it initiated unparalleled efforts for the benefit of th underprivileged; it aided in exploration, and softene the impact of Europeans upon non-Europeans; i imbued political states with the ideal of a universa law to which even kings are subject.

Secondly, what was the effect of the environmen upon Christianity? The author finds that Christianit reflected its environment, but not passively. It was a active agent working in the cultural molds in which i found itself. Only in the thirteen colonies of America however, did Christianity, during this time, becom independent of continued nourishment from Europe Here a new type of religion emerged, able to creat a great propagating center.

By the opening of the nineteenth century, the fiel of Christianity had become as large as the world, an the forces making for the century of religion's great est influence are emerging. Later volumes in this serie will discuss these important years. In fulfilling th majestic scheme of his labor, Professor Latourette ha covered an amazing array of literature, and mastere his findings for the profit of all who look for know edge of the great cloud of witnesses.

*THREE CENTURIES OF ADVANCE. A.D. 1500–A.D. 1800. A History of the Expansion of Christianity. Volume III. By Kenneth Scott Latourette. Harper & Brothers: New York. Price, $3.50.

A Change of Viewpoint

A decidedly significant article appears on page 82 of this issue of the HERALD. "Evil May Be Opposed b Force" represents a change in viewpoint on the part o an absolute pacifist, after he had reconsidered his pos tion from the angle of the teachings of Jesus Chris Some of our readers may remember another articl written by this same author, which appeared in th HERALD of August 9, 1939, under the title "A Fellov ship of Lambs."

In this previous contribution Rev. Albert W. Jac son took the extreme pacifist stand and espoused th cause of non-violence under all circumstances. In a letter to the editor he now writes: "I think this 'fe lowship of lambs' is absolutely necessary in this da, but I also see something in the teachings of Jesus th leads me to believe that He was not entirely oppos to the use of force, on all occasions." In the secon paragraph of the letter Mr. Jackson gives some fac which make his article "Evil May Be Opposed b Force" even more significant. He says: "I ha thought about this question off and on for about t years, thought of it from every angle I could think Why? Well I am an Australian by birth and have h my mind on becoming a naturalized citizen America. The question 'If necessary, will you be arms in defense of this country' has troubled me co siderably throughout the years. . . . In filling in r final papers I answered 'yes' to this question." M Jackson then points out that if asked to expand s answer he would have to explain it in terms of a Christian interpretation. "But," says he, "it seems o me there are times when the use of force by a Chr tian is justifiable."

We are glad to give space to Mr. Jackson's contrib tion not only because it is in itself a searching a

stimulating discussion, but also because it comes directly from the heart of an honest man seeking light through Jesus Christ. The absolute pacifists—some, not all, of them—have been too much inclined to think of themselves as the only interpreters of the gospel and to regard those who disagree with the ultra pacifist position as men who have "fallen by the wayside." "Evil May Be Opposed by Force" will act, we believe, as a deterrent from that type of subtle intolerance, and, in addition, will serve to call all men of earnest purpose to a re-examination of the teachings of Jesus on the question of the employment of force.

Cover Poem

Much of the same keen discernment which characterizes Edwin Markham's world-famous "The Man with the Hoe," will be found in his poem "Molière" which appears as the cover feature of this issue of the Herald.

A few years ago we secured from Mr. Markham, who, by the way, was a warm admirer of this paper, a number of his unpublished poems, with his permission to use them in the Herald. "Molière" was one of his latest productions, having been written in 1934.

The true greatness of Edwin Markham, widely recognized during his lifetime, will be increasingly appreciated by men and women everywhere, as the years come and go since his death. It is hoped that many American citizens may find it possible to cooperate in the efforts of the Edwin Markham Memorial Association to secure the Markham home on Staten Island as a national literary shrine. A brief article on this memorial undertaking appeared in last week's Herald.

A Question is Raised

An esteemed subscriber of Zions Herald, who lives in the west, writes as follows:

> I am told that the Board of Publication fixed the salaries of the two publishing agents at $12,000 each. Is this not out of all proportion to what, in general, is being paid to pastors and church officials? I understand justification is claimed because of the capitalization of the publishing interests, and the anticipated volume of business of the new Publishing House. Is the Publishing House of the Methodist Church to be thought of in the same terms as a business corporation? Is it not rather a benevolent institution more nearly paralleling the Benevolent Boards?

In discussing the question raised by our correspondent it should be pointed out that the salaries which were fixed for the agents of the Board of Publication are the same as those heretofore received by the agents of the Methodist Episcopal Church, South. The total of $24,000 for the two heads of the Board, moreover, is approximately one half the total amount received by the six agents of the uniting churches. We agree, however, with the writer of the letter, that in its church setting, the publishing house, when salaries are in question, ought to be regarded more as a benevolent institution than as a business corporation.

From the purely business angle the salaries of the agents in the new church are none too large in view of the responsibility involved in the management of a concern whose transactions will reach an annual total of some $5,000,000; but unless there can be a radical revision upward of salaries not only for bishops and general executives, but also for pastors in charge of churches, the new standard set by the Board of Publication will be subject to some criticism. We hope, in any case, that under the new organization and management the publishing house may show a greatly increased volume of business during the coming year, and such enlarged profits as will make possible a 50 per cent or 100 per cent increase in the amount available for the retired ministers of the church.

Playing Politics?

More than two months ago the Burke-Wadsworth conscription bill reached Congress. It has been under debate for two long weeks in the Senate and has not yet come before the House. There have been many long-winded speeches and many repetitions of points stressed in previous speeches. There has been much oratory and multitudinous predictions of dire consequences if the bill should or should not become law. During the past few days the tactics employed in the debate have suggested a filibuster.

At the moment we desire to direct the attention of Herald readers not to the merits of the issue under debate in Washington but to the tactics of delay and postponement of a decision on a question of most vital importance to the future welfare of this country. Doubtless most of the Congressional debaters are honestly trying to present their deepest convictions, but a suspicion is growing among not a few leading citizens of the United States that some of our leaders are "playing politics." Indeed it has been said that had the conscription debate been dated after election day the issue could very quickly have been settled. Nothing essentially new is now being said on the subject in the legislative halls in Washington. Is it not about time for a vote?

Air War Intensified

For the fifth time in three days the air raid warning sounded in London to make the week-end one of nervous tension. The Nazis evidently have resumed their "blitz" with new energy, for according to one report a thousand German planes were employed on one of these days. The British are retaliating in kind. Berlin reported that on Monday more than 4,000,000 residents of the city and its suburbs huddled in basements for three hours and four minutes while anti-aircraft guns battled with British fliers. The record of losses as usual presents a wide divergency between Berlin and London reports. The Nazis declared that on Sunday 51 British planes were brought down, against a loss of only 12 German planes, bringing British losses to a total of 115 machines in two days. But the British reported the destruction of a total of 104 Nazi planes on Saturday and Sunday. A grand total of 1175 planes from Germany destroyed since the beginning of the war, is the claim of London officials.

HAPPINESS---ACTIVE OR PASSIVE

Most persons in this world hold the conviction that happiness is a blessing that comes to men while they wait for it. Happiness thus takes on the character of a gift that falls into the lap of a lucky man or woman, rather than a by-product growing out of well-directed activity. Against the false conception of the happiness of passivity, we set the true conception of the happiness of activity.

When anyone thinks of happiness as something he is to receive like a Christmas present out of the great unknown, or when he makes his own personal happiness an end in itself, he is bound, in the last analysis, to be grievously disappointed. The highest spiritual attainments and achievements are intangible and elusive. They are hard to describe or define. They are like the will-o'-the-wisp. But suppose a person sets up as the goal of his life the active pursuit of worthy ends—the careful discharge of every duty, the determination to do his work with the utmost skill of which he is capable, the effort to be kind, friendly, helpful to his fellow men; what will be his inheritance? He is very likely not only to approximate his goals but also, in the very process, to enjoy a kind of day-by-day, abiding happiness which appears in a very normal way to grow out of his activity and to cast a beautiful glow over all his work. The most unhappy, and we might add the most irritating, human beings in the world are those who everlastingly talk about their "right" to happiness as though it were something to which they were entitled without effort on their part. And, conversely, the happiest people in the world are those who give scarcely a thought to their own pleasure and enjoyment but are constantly busy with creative tasks or are participating in the wholesome give and take of normal human relationships.

It should be pointed out, however, that the disciples of "duty ethics" may fail just as utterly as do the followers of "happiness ethics" either to give their best to life or to receive the best out of life. The grim Puritans with their hard, uncompromising attitudes doubtless possessed "rugged" personalities but were upon the whole a sad lot. Did not their failure lie in the effort to achieve happiness, or inner satisfaction, by subjecting themselves to a certain martyrdom which marked them as "exceptional characters." They too were "direct actionists," for with characteristic New England thrift they drove a bargain—duty for happiness—though they were less forthright about their purpose than are those modern pagans who seek openly only their own selfish pleasure. The Puritan in general experiences about as much disappointment as does the pagan. Why? Because, unless duty can be regarded as something other than a "bitter pill" that one has to take for one's soul's salvation, the doing of it will not contribute to the growth of a loving and lovable personality.

How, then, are we to be happy if we can achieve the end neither by claiming happiness as a "right" nor by a stern facing of hard duty in the hope of reward? In answer, we revert to a bit of popular advice—"Live according to nature." This maxim has for the most part been sponsored by those who persistently confuse wild license with perfect liberty. It generally means, give free rein to the appetites, run roughshod over everything that stands in the way of pleasure or ambition, be selfish and glory in it. In a sense, such unscrupulous selfishness is living "according to nature"—to our animal nature. But there is a far deeper and nobler significance that may be attached to the phrase.

A person may live according to his true nature and be happy, for man is essentially a spiritual being. It is indeed a mystery that, deep in every human personality, God Himself lives and moves, but it is nevertheless a fact that there is something of heaven in every human being. First in importance then, in the search for happiness, is the determination to "live according to nature," to make way for the working of the Eternal Spirit which is our real nature. If we present our bodies—that is, our minds, our feelings, our wills, and our physical organisms—as a "living sacrifice"—that is, in complete surrender to the creative and sustaining spirit of the All Father within us—we shall inevitably achieve a joy and peace which passes all understanding.

Do you believe it? The answer to doubt about it will be found in a simple experiment. There is no need to strain for an intellectual comprehension of some difficult theological dogma. Rather we are to "try and see." Endeavor whole-heartedly to release God by making your own will secondary to His will in so far as you understand what His will is, and take this step not only in an abstract decision but also in actual concrete action. When we begin truly to live in accordance with the godlike nature within us, we cannot help but becoming loving and kind; His life in ours stimulates in us creativeness and skill in our work, leads us increasingly into new insights and higher appreciations of the matchless beauty in nature and men; and develops courage to endure hardness with a song.

When in the effort to reach some kind of self-realization we begin "at source," there is no longer any question of "happiness" or "duty" simply as ends in themselves, but only the question of godlike living which brings its own natural and spontaneous reward.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

Those who find this page interesting are invited to share in making it effective. If they have any questions which they would like to have considered, any passages of the Bible which they would like to have discussed, they are asked to write to Dr. Chanter in care of the editor of the Herald. So far as possible, their letters will be made the basis of the weekly discussions.

Both Amos and Hosea attacked the religion of their people as false and therefore certain to lead to the downfall of those who trusted in it. There is a difference, however, in the grounds on which they based their denunciations. Amos directed his attack on the fact that existing religion produced no high morality, Hosea cut deeper in analyzing the cause of this failure. He saw that the religion of Israel was ineffective morally because it was false in itself, it was not a true religion at all because it failed to do what true religion always does, it did not bring its followers into a personal relationship to God.

The prophet insists that the basic failure of the existing religion was that there was no knowledge of God in the land. By this he meant, not knowledge in the sense of the possession of a body of information about God, but knowledge as we use the word when we say that we know a person well. This is a knowledge that grows out of a relationship in which two lives touch and are intertwined. Hosea is sure that religion must mean a knowledge of this kind—at least a religion in which Jehovah is God must mean that. "For I desire goodness and not sacrifice; and the knowledge of God more than burnt-offerings." For the God whom Hosea worshiped is a God of love and cannot be satisfied with anything formal or external, or with a relationship that is based on the desire of the worshiper for material prosperity and is therefore only a magnified business transaction. The God of love seeks a relation like that of husband and wife, father and son. But Israel has no such relation as her conduct shows and as the low and petty nature of her aims testifies. "Their doings will not suffer them to turn unto their God; for the spirit of whoredom [the prostitution of spiritual possibilities to material gain] is within them, and they know not Jehovah." The deplorable corruption of the life of the nation was due to a fundamental religious failure to find the way to the source of moral power in a companionship with the God of love and mercy. And the more deeply the nation fell into immorality, the further she drifted away from the divine family, so that ever deeper grew the groove of the vicious circle in which Israel was sinking to her ruin.

Hosea, then, proposes as the supreme test for religion the question whether or not it creates a filial relation with God which results, like all real filial relationships, in the communication of the divine life. All true companionships must mean that. A man cannot be a close friend of a hero and not catch something of the heroic spirit. If religion is a companionship with the God of Hosea, certainly if it is companionship with the God and Father of the Lord Jesus, then it must bring with it a life which has about it a touch of the godlike, a devotion to the moral and spiritual elements of life which consistently subordinates the material. It means a devotion which is spontaneous and joyous, a use of the material things of life which is marked by the freedom of a complete and intelligent mastery. He who loves the God of love will also love his neighbor as himself, since he is bound to share God's love for the last and the least of His children.

It is indeed a searching test which Hosea proposes. But we cannot but be impressed with the power and validity of it. For it must be admitted that a religion which cannot meet such a standard as this, is not the religion of the Bible, and above all it is not the religion of the New Testament.

It means that religion to be true must go down deep, to the very foundations of life. It will have forms and institutions, but it will treat them with sovereign independnce, never as ends in themselves. It will never mistake knowledge about God, which is a matter of the intellect, for knowledge of God, which is a relation of life to life. It will never slip down into decorous observances, correct and lifeless. It will never allow itself to be deceived into thinking that a church of Christ can be set up by putting a cross on tower or altar. Nor will it cherish the idea that America can be made a Christian nation by stamping a pious motto on coins or by opening political conventions with prayers. It knows that people do not become Christians merely by formal membership in any ecclesiastical body.

Above all, the religion that satisfies this test will have at its heart the conviction that it has no aim beyond itself, that it begins and it ends in a fellowship with God. It is not to be sought for the sake of national or individual security or prosperity. Nothing did the great prophets more resent, nothing is more foreign to the spirit of Jesus than the idea of making religion a safeguard to the state. Of course there is no other safeguard worth the mention—"unless the Lord keep the city, the watchman waketh but in vain." But to make that the main object of religion is as vicious as would be the attitude of a son who cultivates good relations with his father with an eye to his share of the paternal estate. Religion to be true must be an end in itself, the love of God must be a love which completely engages all the powers of the heart and of the mind.

Tried by such a test as this, our best and highest seems but poor. What nation dare confidently call itself Christian in the face of this standard? But it is in the humility that comes from the facing of the demands of that unyielding reality which spoke through the prophets, which was revealed in Christ, that there is hope of our redemption from the slavish worship of the half-gods. It is a divine surgery to which we submit when as individuals or as churches or as citizens of the nation we allow this probe to search our hearts and lives. In such submission in all honesty and humility is our only hope.

A World Homeland Must Be Established

SOME SUGGESTIONS FOR COLLECTIVE ACTION

EDWIN F. LEE

There must be a new appraisal of the value of human personality. The untouchable in India prefers not to give his individual name, but responds that he is a member of the Chamar or some other caste; pleased if someone belongs to a caste less recognized than his.

I venture to emphasize the fact that human personality is higher than the entity of any state. Hitler is wrong when he says to the young German, "You are nothing. The state is everything." A single individual human soul has in it more of a claim on the future than has any state. You ask me why? It is because the human soul, the spirit of human personality, has a grip on eternity. Nations rise and nations fall, but "there is a spirit in man, and the breath of the Almighty giveth them understanding." These are the matchless words from the Book of Job. When a child is born into the world, its personality must not be restricted to any political sphere. Shakespeare is larger than England, Goethe is larger than Germany, and Abraham Lincoln cannot be kept within the confines of America, for the world claims him as it does the other great souls.

As never before in the history of mankind, the world has been driven to an appreciation of inter-dependence. The present world chaos offers to our generation a marvelous opportunity to rebuild the world on a world-wide basis. Education in social and international relationships, with the will to good will, can build the coming world homeland.

But here we will be called upon to exercise patience that is beyond the ken of many of us. We must not expect this to be done with a single day's effort. It will take decades, but it will be worth the effort. Sir Christopher Wren spent a long period of years laboring upon St. Paul's Cathedral, London, and said, "I am building for eternity." He did not quite accomplish it, because a few years ago it was necessary to ask for a quarter of a million pounds sterling to provide funds for the strengthening of the foundation and certain walls.

We cannot finally conclude for all the generations to come, the structure of this world homeland, but we can at least lay the foundations deep and strong so that coming generations need only to strengthen them and to continue the superstructure.

There are many stages of mentality among the races of man; it will be impossible for all to join in the chorus at once, but even those far away can be tuned in on the program that is to be.

A few weeks ago in Washington, a man told of listening to a program broadcaster from Los Angeles, who told some experiences of a broadcasting station. He said, "We have thousands of letters which can only be consigned to the wastebasket. Now and again there is one of special importance, to which we give attention. One of these recently came from a lonely sheepherder in Idaho. He wrote thanking us for the programs which we sent over the air. He described his task, away in the foot-hills of Idaho, caring for more than a thousand sheep, with his only companions his horse and several sheep dogs. He said he got his supplies and mail each week. Then he described the pleasure that he received from a little radio set, which allowed him to tune in on various programs. In addition to that, he said he played the violin, and got much comfort from playing hymns and popular tunes which he had learned as a youth. He then stated that his violin was so wretchedly out of tune that he could no longer use it, and he requested that we, some night in the broadcast, strike 'A' on the piano so that he could tune his violin. We wrote to him and said, 'Sheepherder in Idaho, next Wednesday night at seven o'clock we will strike 'A' on the piano, be ready to tune your violin.' The next Wednesday night we called out, 'Sheepherder in Idaho, get your violin ready, we are going to strike 'A' on the piano!' The second time we called out, 'Sheepherder in Idaho, get your violin ready, we are ready to strike 'A' on the piano;' and the third time we called out, 'Sheepherder in Idaho, tune your violin, we are striking 'A' on the piano!' "

In these days of world-wide communication, it will be possible for the marching hosts of men who are building this world of the New Day to broadcast to the Dyak in Borneo; the Batak in Sumatra; and the Bantu in Africa; and to the underprivileged men everywhere, the same message—"*Get ready to tune in your lives with the onward march of humanity, for we are striking 'A' on the piano. Tune in and join in building this homeland of peace, prosperity and brotherhood around the world!*"

Let me repeat that out of this present chaos, caused by the war in Europe, and the growing tendency toward the regimenting of life, men will be forced to an appreciation of the imperative need for unity and collective action for mutual benefit. The World War compelled a single allied command. Short-sighted men, including the leaders of the present totalitarian states, dream of an arbitrary control of the millions and millions of men around the world. Even a cursory reading of history would show them that it cannot last. Alexander the Great, Julius Cæsar, and Napoleon Bonaparte could readily explain the futility of such an attempt. Men are awakening everywhere to a new sense of appreciation of the dignity of human personality, and will not for long accept any iron-clad control. We seem to be slowly and yet surely coming to the appreciation of the fact that an individual state cannot live to itself alone, and that nations of the world, including the United States, must be willing to think and act on broad lines to meet the following demands for human welfare:

First: This cooperative effort will call for *the surrender of a degree of sovereignty* on the part of each nation. I can hear many of you ready to answer that the League of Nations has failed; that we have no international organization. I grand most of this, and for myself, I am ready to begin a new collective action of the nations, even though it can be no more at the outset than the old fashioned Vigilance Committee in a mining camp.

Second: There must be an assumption on the part of each nation of the *responsibility for general security*. Let me repeat—no nation knows when it may become a consumer of security.

Third: There must be the beginning of *a cooperative program both in industrial and political relations*. The idea of having each nation plan its international business con-

LABOR SUNDAY MESSAGE---1940

[Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.]

The founder of Christianity was a workman. Christian-y stands in peril when it forgets that Jesus knew what meant for a man to labor with his hands, to find the joy hat comes when with skill he uses mind and body to inister to the needs of men. Work was not a burden hich Christ reluctantly assumed. It was a means of fel-owship with God, for Jesus said, "My Father worketh ven until now and I work." Jesus knew that creative ork gave meaning and splendor to human life.

Any economic society which fails to provide work for ll, not only threatens the bread and butter of the poor, ut also robs the unemployed of mankind's divine heri-age of self-respecting labor. A human society tainted by nemployment is immoral to the extent that it fails to eek a cure. We would, therefore, confess the corporate in of our society in which millions today are denied the ight to work.

The conservative estimates of the National Industrial Conference Board indicate that about nine million poten-ial workers were unemployed in April, 1940. The situa-ion is the more serious because for the last three months of 1939 industrial production, according to the index of he Federal Reserve Board, was greater than the average for the year 1929. While divergent opinions are advanced o account for this unhappy situation, we would empha-ize that controversy about the causes must not be per-mitted to obscure our common responsibility for their removal.

While recognizing that there have been many com-mendable efforts toward the solution of unemployment, we must now press forward with renewed determination and in a spirit of cooperation and unity. Whatever the defense needs of the nation may be, preoccupation with them must not be allowed to divert attention from our basic economic problem. The problem of unemployment must not become a political football. It must not be used for partizan purposes by any party. It must be the common concern of all. This is the more important since there revolve around the problem of unemployment other major issues of our national well-being, including our hope for peace and the possible danger of war.

Economic desperation leads multitudes of well-meaning citizens into temptation. Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, not knowing where to turn, they are an easy prey for dem-agogues and would-be dictators. It is in such a psychology of despair that class bitterness increases, "scapegoats" are blamed for all the trouble, race hatreds flourish, civil lib-erties are curtailed or destroyed, labor's rights of organiza-tion are imperilled, and the ground is prepared for vio-lence and dictatorship, either from the right or from the left.

It is not enough to condemn these alarming social symp-toms which have already made their appearance in the life of our country. The more alarming the symptoms the more urgent it is to insist that the nation's attention be focussed on the causes. True religion and sound economics agree that every legitimate effort be made to abolish unem-ployment.

Because of the issues of justice, of human personality, of suffering and want, and of peace or war which are involved, unemployment is a major concern of the church. The church must insist in the name of God that every man shall have an opportunity for self-respecting work.

Let America accept the challenge to discover and put into effect measures for the cure of unemployment as one of the greatest possible contributions to democracy and to enduring peace among all nations.

Let our churches call upon their members for their most prayerful thought and sacrificial devotion to the end that we may help build a world of economic security, jus-tice, brotherhood and peace.

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tacts on the assumption that each transaction is to its advantage and to the disadvantage of every other group must be forgotten. There must be a mutual profit in the exchange of commodities throughout the world. When the Javanese coolie pounds the bark off the cinchona tree and thereby gives us the raw product from which quinine is extracted, we must return to him something which shall improve his life, such as books, automobiles, typewriters, etc.

Fourth: *The community of nations must soon be an expression of the brotherhood of man,* based upon mutual respect and fair play. The day for the casual tourist to travel around the world looking upon the life of the various nations as a sort of vaudeville is, happily, rapidly going. Many who have lived afield have learned to respect the people of other national and racial groups. If I were to carry the responsibility for an American college, I would see to it that courses were offered to students which would orient them in the life of the world. I would see to it that the teachers approached such studies primarily from the standpoint of human interest, and that the con-cern be not primarily upon the economic phases. A recent study of the Pacific Basin which was concerned with the economic aspects, said in its Foreword that the life of the people around the Pacific Basin will be primarily based upon the economic aspects. This over-emphasis I am forced to challenge. The importance of human personality is looming large around the Pacific Basin.

An announcement of courses of the character just described, given by Northwestern University, for the sum-mer of 1940, I found on page nineteen of a prominent Chicago paper. It was the most important item, in my judgment, in that day's paper and should have been on page one. The man of today is faced with the call to fit himself intelligently into the life of the wide world, or to live a restricted life in chains. We who represent this mar-velous America need not ultimately acquiesce because someone else tries to call the international tune. Every American boy has been thrilled as he has learned

"My country, 'tis of thee
Sweet land of liberty"

Each American boy should stand stedfast in saying to the youth around the world: "that freedom which we possess we shall help you to secure," in order that the entire world can be a *free homeland.* One who travels across

(Continued on page 830)

THE CHURCH AT WORK

The Human Side of Kingdom Building

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RAYMOND H. HUSE

Vacation Thoughts

Just where a preacher should spend his vacation is a good subject for a preachers' meeting debate.

I know that some should go to Chautauqua or Ocean Grove and hear great preachers preach great sermons. Others get much from travel and, in a series of seasons, see much of the good earth. For myself, to come to this same "loved spot that my infancy knew" is the best tonic for my body, mind, and soul. The very goldenrod stocks by the dusty road await my coming and nod gravely at my arrival.

It has been my custom for the last twenty years to conduct an annual Old Home service in the little town of Acton, Maine, where I began my ministry in ante bellum days. Friends flock in from far and near and I revel in it. Usually, during these decades, this service has been the only time the white church on the hill has been open; it stands the rest of the time as a mute messenger from the devoted past to the hectic days in which we now live.

But this year it was different, beautifully different! I didn't have to introduce myself. A young pastor with morning in his face shared with me the service. He is there for the summer vacation just as I was in those other years. His methods are different. I cried aloud and spared not, "Oh Lord, revive thy work in the midst of years." He gathered the young folks together and took them to a summer institute where, with other youth from other sections, they could see the vision splendid. Which method is the more fruitful, only the good Lord knows. Doubtless each has its place, and happy the church and pastor that combines both.

It is on the New Hampshire side of the dividing river that I make my August home. I am in sight of the district schoolhouse—now alas an antique shop—which was the center of the religious life of a fairly extensive field. Recognizing thoroughly the danger of pilgriming to the Beulah Land of fond memories, as one comes to the later years of his earthly journey, nevertheless I confess a homesick hunger for those old-time services of prayer and testimony.

I have never attended a so-called worship service with ritual and candle-light that stirred my soul like those Sunday afternoon meetings in the Branch Schoolhouse. It was there I gave my first faltering testimony, there I preached my first sermon, and there I saw the clear way across Jordan's river to the rest remaining for the people of God, a rest not in far away heaven but, for the believing soul, here and now.

Because I am in New England for a season I find myself thinking of the Vermont Conference. I cannot make it seem right for that loveliest of the five sisters to leave her father's home and become a part of the overcrowded New York Area. The Green Mountain state is, of course, rural territory, and the churches are small, but then, for that matter, probably two thirds of the numerical strength of Methodism is to be found in the country places, and we ought to remember that the city churches draw for their strength largely upon the rural churches. With the new appreciation of country life everywhere, we have come also to a new appreciation of the rural parish. Attempts have been made to adjust our salaries so that there shall not be the sharp distinction between country and city. Best of all, we have young men coming from our schools, trained and true, who are eager to give their lives to the rural church. Let me say, therefore, with a full heart that whichever area Vermont joins is to be congratulated. I heard some one suggest at the Jurisdictional Conference that it might do Vermont good to come to New York. Say rather it would do New York good to come into fellowship with Vermont. The land itself is heavenly! I heard a speaker once say "Vermont is the daintiest dimple on the face of mother nature." At first I thought the comparison was not rugged enough for the land of Mount Mansfield and Camel's Hump, but as I thought thereon I was not so sure. There is an infinite daintiness about these Green Mountains—a certain cultural femininity that is inimitable.

This was my experience once upon a time in Vermont, at the twilight hour—the sunset glow was spread over the western sky, over the Green Mountains the moon was rising, near by a hermit thrush was singing in the dark pines of the White Mountains, and I had just had strawberries and cream for supper. That is Vermont!

The human heritage in Vermont is a noble one. ZIONS HERALD's great editor, Charles Parkhurst, was first, last and always a Vermonter. A. J. Hough, although English born, was confirmed in the love of the Green Mountain state and sang her praise in melodious verse. His poetic argument for a personal devil accomplished more for his creed than volumes of logic. "Honest folks would like to know who carries his business on." His retort to those who would offer him a new religion is a classic. "What's the use of swapping sunshine when you have the best that's made?" There is another son of Vermont who has gazed dreamily and affectionately at steeples among the hills, and whose message is destined to be part of the permanent literary heritage of Methodism.

I once heard a Methodist bishop say to a group of young preachers, "There is no great fiction written nowadays." I ventured to ask him if he knew Dorothy Canfield. He confessed he did not, and apparently had never heard of her. Although this gifted author was not born among the Green Mountains, she incarnates the Vermont spirit and absorbs its inspiring ozone. If I had my way I should put "The Brimming Cup" in the course of study for preachers. I will not say for which of the present books I would substitute it—although I could.

One criticism made of the Vermont Conference is that it has too many federated churches. This is supposed to be a sign of weakness. Suppose it should be a sign of strength, and little Vermont should prove to be a pioneer in church union! Many magazines discuss it. What if the churchmen of Vermont should really do it!

Evil May Be Opposed by Force

A NON-RESISTER RECONSIDERS HIS POSITION IN THE LIGHT OF THE GOSPEL

Albert W. Jackson

The question is being asked today, on every hand, should a Christian oppose evil by force? Here are several passages of scripture wherein Jesus seems to justify opposition to evil by force.

1. *The Parable of the Cruel Vinedressers* (Matt. 21:33-41; Mark 12:1-9; Luke 20:9-16). "When, therefore, the lord of the vineyard shall come what will he do unto those husbandmen? They say unto him, he will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons."

2. *The Parable of the Great Feast* (Luke 14:15-24). "For I say unto you, that none of those men that were bidden shall taste of my supper."

3. *The Parable of the Wedding Robe* (Matt. 22:11-14). "Bind him hand and foot and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth."

4. *The Parable of the Wise and Foolish Virgins* (Matt. 25:1-13). "And the door was shut. . . . Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

5. *The Parable of the Rejected Corner Stone.* (Matt. 21:42-45; Mark 12:10, 11; Luke 20:17, 18). "The stone which the builders rejected, the same was made the head of the corner. . . . Therefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust."

6. *The Parable of the Talents* (Matt. 25:14-30; Luke 19:11-27). "Take ye away therefore the talent from him and give it unto him that hath ten talents. . . . And cast ye out the unprofitable servant into the outer darkness."

7. *The Parable of the Last Judgment* (Matt. 25:31-46). "Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels."

8. *The Parable of the Two Sons* (Matt. 21:28-32). "The publicans and the harlots go into the kingdom of God before you."

9. *The Parable of the Unmerciful Servant* (Matt. 18:21-35). "And his lord was wroth, and delivered him to the tormenters till he should pay all that was due."

Another significant passage will be found in Mark 9:42, "And whosoever shall cause one of these little ones that believe on me to stumble it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."

In the parable of the Good Samaritan, the Samaritan assisted the victim of a robbery after he found him half dead. I wonder what would have been the answer of Jesus if the Samaritan had caught the robbers in their act of villainy? Would the Samaritan have stood passively by and allowed the robbery to continue, and then dressed the wounds of the victim, or would he have opposed the robbers? Is turning the other cheek a counsel of perfection that we must always keep before us, or is it something that we should apply to imperfect living to make us perfect in the present? Paul said that he had not already attained, but was pressing onward toward, the goal. "Be ye therefore perfect even as your Father in heaven is perfect" is to me an ideal toward which I must constantly strive, rather than an actual attainment in my own life. I think the Samaritan would have used force as the only way out of an unfortunate situation.

Of course it may be said that my references to the parables are not their central teaching, and that I am giving literal interpretations to symbols that I am allegorizing. It is not my desire to portray God as a vindictive ruler or as a purveyor of torments, but it seems to me that the unrighteous man exercises a power that requires the opposing power of the righteous man to place him where he rightly belongs and where he can do less harm. The responsibility is with the disobedient, if sane.

Let us also consider the question of death itself. Is not death after all a matter of degree? Is it not possible for us to kill with words as well as with weapons? Killing with words may even be the more painful process, extending over a long period of years; sapping a man's energy, ostracizing him from friendships, killing him by inches.

When we speak up for that which is good do we not make it harder for the evil man to live as an evil man? And do not the words of the evil man make it harder for the Christian to live? Shall we, then, cease to preach the goodness of God in order to keep peace with the evil man, since the man of evil is destroyed in the process of preaching as long as he remains evil.

Of course the Christian has the good news. Our message is one that offers a way of escape to the man facing in the direction of evil, provided he accepts the opportunity Christianity affords of facing in the direction of good. But the good man will always be crucified by evil. It is alien to his way of living. Is it not true then, that good speaking is a force for the development of the good and the destruction of the evil, while evil speaking develops the evil and destroys the good? Good and evil cannot exist in the abstract, they are woven into the lives of men, and men live or perish, spiritually, at least, according to the effect of good or evil upon their lives. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. The upholding of the good by words means the destruction of the evil, and of the man embracing that evil, either by a lifetime process or by sudden death. Likewise the evil kills the good. The warfare between light and darkness is with us all the time. Our hope is in the ultimate triumph of righteousness.

And what of the use of weapons? They are not evil in themselves, but only when controlled by the thoughts, words, and actions of men. It is hard to conceive of war weapons being instruments in the development of ultimate good. How can Satan cast out Satan? But is force always satanical? Jesus said, if I cast out devils by the Spirit of God, then the Kingdom of God is come among you. Is force satanical when it seeks to keep unrighteousness in its place rather than let Satan loose to devour whom he will? The power of righteousness is an extremely dangerous force. It grips men's souls and sends them forth to serve the people. The missionaries preach

the good; oppose the forces of evil, and are worn out by the discouragements of opposition, rather than by their teaching of the faithful. Their only weapon is their voice, yet this voice may be powerful in the destruction of evil and those who depend upon evil causes for their sustenance. Voices have been known to kill people, therefore we must be careful with the use of the voice, but we will not cease to use it.

Are there not times, however, when the angry word, the indignant look, the whip, the surgeon's knife, or even the navy, may proclaim the way of righteousness? There should be no place for revenge in these activities, but is it not possible for a man to use these weapons; in fact is there any other alternative, if a man loves his neighbor and desires justice and mercy, when he faces wrongdoing and feels it his duty to put the wrongdoer in his proper place. Judge not that ye be not judged I would interpret to mean, judge righteous judgment, something that we are trying to do all our lives.

Again, is it not possible to think of the last days of Jesus and of the cross itself not in terms of passive resistance, but of absolute opposition to evil? Jesus deliberately opposed and judged the Jewish leaders and Pontius Pilate, not by physical action, but by the spoken word and by the things he left unsaid. Is it not possible that the anger engendered by Pilate towards the Jews at the time of Jesus' trial and the very sublimity of Jesus himself may have had something to do with the ignominious death of the Roman leader? What about the influence of Jesus upon Judas Iscariot? May not the corruption of the Jewish leaders have been made more wicked by their crucifixion of Jesus, and by the preaching of his disciples? May it not have helped to bring them to a position where the Roman authorities considered it necessary to destroy them and their city, in 70 A.D.?

Was not the cross itself a symbol of the victory of a militant good over a still more militant evil? Evil triumphed insofar as it destroyed the body, but good triumphed to the extent that the soul of Jesus remained unspotted by the world, and power for good was given a great impetus for the coming generations of men.

It seems to me that there is a place for force in the teachings and life of Jesus, but the responsibility for the use of this force lies largely with the one who deliberately opposes the standards of Christianity, and threatens their destruction. As soon as there is no longer any threat to our standards there is no longer any need for the use of force. Good will and not maliciousness should prevail very decidedly in the use of force, and after force is no longer necessary. Then, of course, there is always the hope of repentance towards God held out to the prodigal with the resultant welcome to the Father's arms, and the brother should also extend his affectionate welcome rather than any kind of surly offensiveness and opposition.

My concluding thought is this: If a nation having no desire for revenge uses the force of words or of weapons to prevent the increase of evil coming upon it from another nation, I cannot condemn the members of the first nation and say they are unchristian. It might only be the leaders of the other nation that should be rightly held responsible for the evil of war.

DISHONEST LIQUOR PROPAGANDA

That a seven years' campaign of clever but dishonest propaganda, financed by a group of "wet" millionaires, confused and misled the people into repeal of national prohibition in 1933, and that a similar campaign, nationwide in scale, is now being carried out by the same wet interests, to camouflage and whitewash the menacing social and economic results of relegalized liquor, was the declaration of Fletcher Dobyns, prominent former prosecuting attorney of Chicago, and author of "The Amazing Story of Repeal," in an hour's talk as a guest speaker of the National W. C. T. U. Convention, recently held in Chicago.

Mr. Dobyns outlined to the convention audience the particulars of eight years' exhaustive research into hidden facts of the record of the Association Against the Prohibition Amendment in its efforts to undermine and to nullify the Eighteenth Amendment, despite a wealth of social and industrial benefits which are now known to have accrued from prohibition. Among other things he said: "Today the liquor interests and their allies are opposing a return to national prohibition by all the methods of deception and intimidation that were employed in the repeal campaign. These truths must be brought home to the people in a manner that will convince their intelligence, arouse their indignation, and awaken their fighting spirit. This can be accomplished by the combined efforts of every temperance and prohibition organization, the churches, and all other groups of men and women seeking to promote the public welfare and to preserve the foundations of our democracy."

Lay Leadership in the Methodist Church

(Continued from page 821)

Bureau. We must also bring ourselves to cooperate with other denominations in bringing the services of the church to these rural areas.

The opportunities are all around us. I can think of a village of a hundred people that has a Sunday school, but no church service. The Sunday school is not denominational and has no help from any church. The youth that should come to the Christian-life decision have no church to join, so no decisions are made. Within six miles are eight large Protestant churches, but it is no one's business to serve them. One of the points in our larger parish had a Sunday school for forty years with no church to join. The children grew up and sent their children, and in all those years there are no records to show that any of these people committed themselves to the Christian way and joined a church. Consequently they weren't even able to raise up enough leaders to carry on that small Sunday school by themselves. Both of these villages sent their leaders, in the olden days, to build the churches at the centers. How poorly those churches have paid for that service. Let us use our laymen and get once again that dynamic spirit that spoke the will of God to the peoples of our frontiers.

A World Homeland Must Be Established

(Continued from page 827)

the great North American continent and who, in a single day's time, crosses a half dozen state lines is impressed by the difficulty which one experiences in crossing the same number of national lines in Europe, encountering passport examinations, customs restrictions, police regulations, etc.

The history written for the present day is dark, and yet we must remember that it is always darkest before dawn, and the blackness of night need not prevail.

On one side of the entrance to the library of the University of Rochester, New York, is to be found this inscrip-

on: "Here is the history of human ignorance, error, superstition, folly, war and waste, recorded by human intelligence for the admonishment of wise ages still to come." On the other side are the following words: "Here the history of man's hunger for Truth, Goodness and Beauty—leading him slowly on through flesh to spirit, from bondage to freedom, from war to peace."

A great poet vividly pictures for us the ever-present Christ, to whom men of all races and nations increasingly look for the leadership that will lead us into a *new day:*

cannot put his presence by. I meet him everywhere;
meet him in the country town, the busy market-square;
The Mansion and the Tenement attest his presence there.

Upon the funneled ships at sea he sets his shining feet;
The Distant Ends of Empire not in vain his Name repeat,—
And, like the presence of a rose, he makes the whole world sweet.

What's in the Movies

★

Lillian White

"The Great McGinty"

"The Great McGinty" is a story of a crooked politician and his vain attempt to buck the machine and go straight. It is a little different from the ordinary B film and has several clever touches, for example, the scenes with children, which are unusually natural, and the walk down a very long strip of carpet into the boss' office, which tells so much pictorially. For some people, the toughness and coarseness of McGinty (Brian Donlevy) may detract from the enjoyment.

"The Return of Frank James"

This is much like the former one about Jesse. Frank is pictured as a good sort who feels it to be his sacred duty to avenge his dead brother by killing his murderers whom the law has set free. There isn't a drop of innocent blood on his gun. In other words the ethics of the picture is that killing the wicked is justifiable. The story does not follow the facts of the life of Frank accurately.

"Sea Hawk"

"Sea Hawk," with Errol Flynn, is good of its kind, if you like that kind. The kind is composed mainly of killings and tortures of assorted variety, plus a beautiful lady, a handsome hero, a little dash of love-making, wind, wave, and sail, narrow escapes, a chase, and a flavor of glory to England. Michael Curtiz, the director, does this particular formula with an experienced and skilled hand. The murderous exploits are unfurled on the screen with high spirit and glamour.

The great sails of the graceful old Spanish galley come swooping down, the side of the ship crashes in, the pirates swing picturesquely from one ship to the other, men jump from heights on to other men, men, wounded, drop to the water from high masts. There is plenty of motion and action, the stuff of which good movies are made. I wonder if we couldn't have action and motion without killing and hatred. At least, must the performers take such pleasure in killing? There is a great variety in violence—men are lashed, stabbed, shot, drowned, run through, kicked, hacked, hooked. The hero's eyes shine with delight as he gets his victim's throat at the point of his sword. But most of these inflictions are in the service of the queen, and so, according to the ethics of the picture, pass as virtue.

King Philip of Spain is pictured as wanting to conquer the world and plotting against England while pretending to be friendly. One of Elizabeth's closest advisers is a member of the fifth column. The piratical privateers are justified by Elizabeth—"We have moral right on our side, but Spain has the law." The *Encyclopaedia Britannica* gives a different story. In its article on Elizabeth, by an English historian, it says, "No state could long tolerate the affronts which English seamen offered Spain. The common view that the British Empire has been won by purely defensive action is not tenable and from the beginning of her reign, Englishmen had taken the offensive partly from religious but also from other motives. They were determined to break up the Spanish monopoly in the new world, and in the pursuit of this endeavor they were led to challenge Spain in the old. For nearly thirty years, Philip put up with the capture of his treasure-ships, the raiding of his colonies and the open assistance rendered to his rebels. Only when he had reached the conclusion that his power would never be secure in the Netherlands or the New World until England was conquered, did he dispatch the Spanish Armada."

Everyday Living

HE BOTHERED GOD

★

Joseph Fort Newton

"Was it possible that Napoleon should have won that battle?" asked Victor Hugo. "We answer No. Why? Because of Wellington? Because of Blücher? No. Because of God.

"Bonaparte victor at Waterloo!" he goes on in his grandiloquent manner. "The ill will of events had declared itself long before.

"It was time that this vast man should fall.

"The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and the elements, on which the regular gravitations of the moral, as of the material, would depend, had complained. Smoking blood, overfilled cemeteries, mothers in tears—these are formidable pleaders.

"Napoleon had been denounced in the infinite, and his fall had been decided on."

"He embarrassed God.

"Waterloo is not a battle; it is a change of front on the part of the Universe."

Stilted words they are,—gorgeous rhetoric,—but there is a core of truth hidden in the splendor. A tiny man—a mere midget, for all his strutting vanity—may bother God. But only for a moment. Then he is gone like a whiff of dust, and remembered only to be despised as a human monster!

About Napoleon men wove a glamour, a romantic nimbus, as if bedazzled by his genius. The romance is now rubbed off and we see the ghastly reality underneath the gilt.

It will be so again when the monsters of today, prattling their silly ideologies and plotting their crimes, have gone into limbo.

These dark figures pass like shadows, but One who was gentle and lowly, who lived that others might know the truth that makes us free of hate and fear, goes marching on, lovely and beloved.

PERSONS

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Rev. Otis Moore of Brandon, Iowa, writes that in view of Mrs. Moore's election as secretary in charge of the work in India, Burma, and Malaysia, for the Woman's Division of the Board of Missions, they expect to move east "to a rural parish within commuting distance of New York City." Their daughter, Mary Ellen, who plans to go to India as a missionary, will sail for her field on October 14, and their son, Richard W., who has been preaching this summer at Hamlin, W. Va., will return to Boston this fall to continue his studies at Boston University School of Theology. Alison is a music teacher in Litchfield, Minn. All three of the Moore children won Phi Beta Kappa honors at Cornell College.

Rev. Orrin A. Manifold has been appointed pastor of the Methodist Church at Bondsville in the New England Conference, and will assume his new duties on the second Sunday of September. Mr. Manifold, who is a graduate of Boston University School of Theology, in the class of 1940, expects to pursue postgraduate studies in the university.

Mrs. L. J. Birney of New York City is announcing the engagement of her daughter, Dorothy Gene to Dr. Robert L. Bailey, Jr., son of Mr. and Mrs. Robert L. Bailey of Columbia, S. C.. Miss Birney, who is the daughter of the late Bishop L. J. Birney, is a graduate of Ohio Wesleyan University, and of the Yale University School of Nursing. Dr. Bailey is a graduate of the University of South Carolina and the University of Virginia Medical School, and is now the medical resident at the New York Hospital. The wedding will take place in early October.

Sir Oliver Lodge, eminent scientist of Great Britain, died at the age of 89, on Thursday of last week, at his home in Amesbury, Wiltshire. His high place in the history of science rests chiefly on his researches on radiation and the relations between "matter" and "ether." He was always a great mathematician and a tireless experimenter. More than thirty years ago, Sir Oliver came out as a champion of occultism and became increasingly prominent as a spiritualist leader. Upon the death of his son Raymond, in 1915, during the first World War, he wrote "Raymond, or Life and Death," a memoir of his son with an account of communications believed to have been received by him. By the time Sir Oliver had reached his eighty-second birthday, his belief in another world and the possibility of communication with the dead had become a settled conviction, and he declared that he had "absolute proof" of the validity of messages from his dead wife and son. "There are no dead in the graveyard," he said when well advanced in years. "Do not be afraid of death, since there is no extinction. Death is but a new adventure. In the life beyond we go up or down according to how we made use of our opportunities in this life." Some years ago the great scientist deposited a sealed message with the Society of Psychical Research, which was to furnish proof for his belief in survival after death. He stated at the time that after he had passed into the other world the message would be communicated to living persons through a medium, in a series of seances.

Dr. Luther Freeman and Bertha Mansfield Freeman of Pomona, Cal., announce that they will be "at home" to their friends on September 10, 1940, "in recognition of the fiftieth anniversary of their marriage."

Mrs. W. H. Varney of Manchester, Vermont, who has been confined for some time in the Redington Memorial Hospital in Skowhegan, Maine, is now convalescing at the home of her sister in Starke, Maine. Mrs. Varney expects soon to return to Manchester.

Miss Gladys Ruth Tennyson of Roslindale was married, on August 17, to Wallace Ralph Essery of Brookline, Mass., in Robinson Chapel of Boston University School of Theology, President Daniel L. Marsh of the University officiating. A reception at the Women's Building, 146 Commonwealth Ave., followed the ceremony. Both the bride and groom are graduates of Boston University in the class of 1938. Mr. Essery is a grand nephew of Mrs. Everett O. Fisk.

Dr. J. T. Wardle Stafford and Mrs. Stafford celebrated their fiftieth wedding anniversary on August 19, at their home in London, England. Dr. Stafford is well known in America through the preaching missions which he conducted some years ago in this country. He was the fraternal delegate from the British Wesleyan Conference to the General Conference of the Methodist Episcopal Church, in 1912; president of the Wesleyan Conference, in 1920; and minister of the Metropolitan Church in Toronto from 1923 to 1927. He retired from active service in 1936.

John Goss, prominent layman of Quarry Street Methodist Church, Fall River, who for a period of sixteen years served as president of the Martha's Vineyard Camp Meeting Association, and for the past twelve years as its agent, died suddenly on Friday of last week, in his eighty-first year, at Oak Bluffs, just after he had presented his yearly report to the annual meeting of the Association, and had closed with a statement to the effect that this was his "final report." Mr. Goss, who was a native of Manchester, England, and came to this country at the age of six, was president of the J. and E. Goss Loom Reed Manufacturing Company of Fall River. He was a member of the board of directors of the Textile Association of Fall River, and chairman of the board of the Fall River Hospital.

Alfred H. Avery of Malden was elected one of the vice-presidents of the Harlow Family Association, at a meeting of the organization, in Plymouth, on Sunday. The Association is composed of descendants of William Harlow, one of the Pilgrim fathers.

Lewis L. Mitchell, president of the Methodist Union of Taunton, and a leading layman of Calvary Church died on Thursday of last week at his summer home in Craigvill on Cape Cod, following a brief illness. He joined the Old Central Church, Taunton, by letter, in 1890, and at once became active in Epworth League and Sunday school work. As president of the board of trustees of Central Church he greatly aided in bringing about the merger of Central and Grace churches to form the present Calvary Church and was chosen president of the trustees of the new organization. At the time of his death he was lay leader, trustee, steward, and chairman of the Pastoral Relations Committee of his church. In 1916 he was elected a lay delegate to the General Conference by the New England Southern Conference. Mr. Mitchell was born in Yarmouth, Me., on April 9, 1862, and entered the service of the New York, New Haven, and Hartford Railroad system, as a fireman, some fifty-five years ago. In 1890 he became an engineer and maintained a perfect record until his recent retirement from active service. He was the general chairman of the Brotherhood of Locomotive Engineers for the New Haven System

om 1921 to 1939. The Taunton Unit : the Brotherhood, was named the L. L. Mitchell Division, No. 810", in is honor.

Funeral services for Mrs. Rosella 'homas Morrison of the Community hurch of Gilman, Vermont, who was ell known throughout the state for er activities as a Methodist laywoman, ere conducted on Sunday, August 18, y her minister, Rev. George Fox, ssisted by Rev. George R. Akers of ssex Junction, a former pastor of the Gilman Church. Mrs. Morrison for nany years was a lay delegate to the Vermont Conference.

Rev. and Mrs. Ralph H. Winn of East Corinth, Maine, have been appointed to the Methodist Church in Falmouth Foreside and will assume heir new duties on the second Sunday n September. Mr. Winn, who was graduated from Bangor Theological Seminary last spring, expects to spend hree days each week in finishing his undergraduate work at Bowdoin College.

EVENTS

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A recent press dispatch from Chungking, China, tells of a terrific bombing by Japanese airmen, which left the eight-century-old walled section of the city "an unrecognizable mass of smoking ruins." The message also says that "the American Methodist Church and a 100-bed French Catholic hospital were destroyed; but the American Methodist Hospital stood uninjured in a square mile of devastation." Lin Yu-Tang, author of "The Importance of Living," escaped death though two bombs had hit his air raid shelter.

According to *The Watchman-Examiner,* only twenty out of a total of six hundred fifty Roman Catholic priests, who were in Poland at the beginning of the war, remain, at the present time, in that country.

Results of a survey of Episcopalian opinion on the proposed concordat between the Episcopal Church and the Presbyterian Church in the United States of America, which recently was conducted by *The Living Church,* show that of those voting, slightly less than one-third of the clergymen (32%) and somewhat more than one-third of the laity (35%) expressed the view that the proposed concordat should be adopted. More than two-thirds of the clergy (67%) and nearly two-thirds of the laity (65%) expressed the belief that the concordat should be disapproved. It is significant, however, that more than half of the clergy (52%), while believing that the concordat should be disapproved, felt that negotiations with the Presbyterians should be continued along other lines, only 16% of them voting to terminate negotiations entirely. On the other hand, only 41% of the laymen voted for continuation of negotiations with the Presbyterians along other lines, while nearly one-quarter of them (24%) voted to terminate the negotiations entirely. Questionnaires were sent to 1200 clergymen and 1200 laymen, seeking their views on the proposal. About one half of the ministers and somewhat under one quarter of the laymen sent answers to the paper.

Two prominent Methodist leaders, Professor Edwin Lewis of Drew Theological Seminary, and President Clyde E. Wildman of DePauw University, are featured as the lecturers at the Ministerial Training School to be conducted at Wilbraham Academy, Wilbraham, Mass., September 2-6, under the auspices of the General Conference Commission on Courses of Study. The school is open to all members of the New England and New England Southern Conferences. Professor Lewis will give two courses, one on "The Evangelical Faith," in five addresses, and the other on "Christianity and Our Own Time," in four addresses. President Wildman's one course of eight addresses is entitled "Jeremiah and His Message." Bishop G. Bromley Oxnam will have charge of the "Bishop's Hour" on Thursday afternoon, September 5. Rev. H. H. Wagner, minister of Trinity Church, Springfield, is the registrar.

Announcement is made that Presbyterian Colleagues, Inc. of New York City, publishers of *The Presbyterian Tribune,* will issue, beginning on October 5, a new weekly to be called *The Church Times.* Says the editor of *The Tribune* in discussing the subject: "For many months the editors of *The Tribune* and the directors of Presbyterian Colleagues, Inc., have been investigating the possible value of the proposed newspaper. We have corresponded and talked with ministers and laymen in many sections of the country. We have been advised that there is a need for a paper which, at low cost, can be put in the hands of the lay members of our churches—numbering more than two million. *The Church Times* will be the answer to that need. *The Church Times* will be edited and printed in the most modern newspaper style from the standpoint of beautiful typography and scientific journalism. It will be dedicated to the cause of bringing the Christian forces of America—and especially of the Presbyterian Church—close to the great host of people who make up its constituency. Through the pages of *The Church Times* the church will live as a vital force in personal, social and national life. Leaders of the church—laymen and clergy—will be seen in pictures and will find expression in intimate articles. We shall present news of all religious groups here and abroad—Jewish, Protestant, and Roman Catholic. We have facilities for presenting backgrounds of world news, from the Christian ethical viewpoint, not now available in the usual daily press." The new undertaking does not contemplate the discontinuance of *The Presbyterian Tribune* for which, we are informed, the publishers have "strking new plans' of improvement.

The Annual Preaching Conference, under the auspices of Boston University School of Theology, will be held this year on Monday, Tuesday and Wednesday, October 14, 15, and 16. The program, which has been arranged by a special committee, consisting of Dean Earl Marlatt, and Professors Gerald Ensley and Fred Winslow Adams, will include addresses or sermons by President Daniel L. Marsh, Bishop G. Bromley Oxnam, Bishop James C. Baker, Dr. Charles R. Brown, Dr. Raymond Calkins, President John B. Magee, Dr. Robert Russell Wicks, Dr. James Gordon Gilkey, Dr. Boynton Merrill, Dr. Rollin H. Walker, Dr. Harris F. Rall, Dr. Fred Eastman, and Dr. Clovis G. Chappell. The general theme for the Conference will be "Varieties of Preaching," and each speaker will seek to demonstrate the type of preaching in which he has achieved nation-wide eminence.

With Our Writers

Ernest Fremont Tittle, Evanston, Ill.; minister of First Methodist Church.

B. F. Wentworth, Mechanic Falls, Me.; pastor of Minot and Empire Methodist Churches.

Edwin F. Lee, Singapore, S. S., and Manila, P. I.; missionary bishop of the Methodist Church.

Albert W. Jackson, Uncasville, Conn.; pastor of Uncasville Methodist Church.

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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Believe It or Not!

[*Unity,* Chicago, Ill.]

Is the war mania getting us in this country? Listen! . . . In West Orange, New Jersey, a man who said, "They do things better over there" was set upon, beaten, and arrested. The judge put him on indefinite parole, and now requires him every Saturday morning to come to the court, stand at attention, and salute the flag. The judge states that this is "not a punishment but a privilege." . . . Two boys, fourteen and fifteen years of age respectively, stole an airplane, and, although they had never flown before, got the machine into the air, and crashed. They were on their way to Canada to join the R. A. F. . . . Fourteen girl students of Gulf Park College, at Gulfport, Mississippi, have enrolled in a special aviation course in their own national defense program. The girls, attractively clothed in "shorts," will be taught by the college president, Dr. Richard G. Cox. . . . The United States Congress is considering the passage of a universal peacetime conscription measure, enrolling all citizens from eighteen to sixty-five years of age. . . . The National Security League has begun registering women for war service. . . . The Bunker Hill Post of the United American Veterans has started gas-mask drills in Somerville, Massachusetts. . . . A spy and sabotage scare swept Westchester County, New York, and routed out police to save the Kensico and Croton reservoirs from bombing, as excited residents discovered a balloon flying low at a late hour of the night. After all the excitement, it was discovered and verified that the Nazi balloon belonged to the U. S. Navy, and was engaged in a trial flight. . . . The Federal Bureau of Investigation has been examining the record of Senator Gerald P. Nye, in search of pro-Nazi sympathies. . . . President Ruthven, of the University of Michigan, has expelled six student members of the American Student Union as "disturbing influences," and Governor Heil, of Wisconsin, has asked the State University to ban "subversive" students. . . . In Philadelphia, the *Inquirer* has launched a campaign against fifty-eight school teachers who signed nominating petitions for the Communist Party. . . . In Memphis, on the occasion of the convention of the Newspaper Guild, a Negro high school drum-and-bugle corps was forbidden to parade because the chief of police thought "these niggers were Communistic enough" as it is. . . . So it goes! And it is under the influence of this crazy spirit of mingled fear and hate that this country is determining its destiny. God save America!

Unsatisfied Tastes

[*Florida Christian Advocate,* Lakeland, Fla.]

William J. Hutchins, retired president of Berea College, and father of the well-known president of Chicago University, tells the story of a mountaineer who came to town and saw for the first time a stalk of bananas. "Want to try one, Jeff?" asked a friend.

"No, I reckon not," Jeff answered. "I've got so many tastes now I kaint satisfy, I ain't aimin' to take on any more."

Jeff was wiser than his generation. Most of us spend our lives trying to satisfy our tastes and learning new ones. Modern civilization seems to be based upon this idea of pandering to lovers of new sensations. The ancient gourmets who lived to experience a new taste in a novel dish have given way to the gourmets of sensation who go from one experience to another in search of the perfect thrill.

Not for nothing is the mail-order catalogue called the "wish-book." In thousands of homes where there is money only for necessities, the deluded readers of the "wish-book" spend what they can ill afford to lose for the luxuries of life. The advertising pages of our popular magazines are given over to the task of making more people want more and more goods—goods which they don't need and often cannot pay for. The vast credit business of our nation is based on the foundation of constant outmoding of adequate material by other material which is supposed to be much better.

But the Bible tells us that the only satisfaction which men can obtain will be found in seeking and finding the Lord. Is the Bible wrong? The experience of millions says that it is right.

Not for Publication

[*Michigan Christian Christian Advocate,* Detroit, Mich.]

Quite often the editor receives a letter which would make excellent material for the What They Write column but somewhere in the epistle are inserted the words "Not for publication." Perhaps some editors would be bold enough to print the letter anyway. The temptation is great.

A particular letter of this kind says many things but the most disconcerting refer to the present and likely future state of the church. It is a dark picture that is painted. From its gloom we judge that union has failed, Methodist youth are following blind alleys and there is little hope for the future of Methodism in particular or Christianity generally.

Most of us can sympathize with the writer of this not-for-publication letter, for there have been times when all of us held question marks about the church. It is not difficult to paint a picture that would discourage the most optimistic of us and set us wailing a dirge. But the perfectly astounding fact is (and we must never ignore it) that in spite of all our pessimism the church does go on. Men have been predicting since its early beginnings that it simply could not succeed. The fact that today it is a thriving, growing institution makes their predictions look silly.

Perhaps the critics of the church make their greatest mistake by failing to take into account the church's success compared to what other institutions are doing at the same time. Can it be said today that the church is less successful than national governments? As one reviews the world situation he discovers that in recent months some governments have ceased to exist. Nor should it be overlooked that practically every nation is hopelessly bankrupt. Such is not the case with the church, bad off as it is.

Is the church any worse off than business? When one looks at the business wreckage strewn along the depression years and compares it with the sheer business success of the church, he will be astonished to find the church has weathered the storm with remarkable success. Comparatively few of her buildings have been lost and the work continues with vigor.

'Wish You Were Here'

[*Springfield Republican,* Springfield, Mass.]

This is the high noon of the picture postcard season. Bought in village drugstores, scrawled with scratchy postoffice pens, these gaudy scenes bear on their back sides the greetings, and gloatings, of a citizenry turned nomad for a fortnight.

The folk literature of the postcard is built of well-worn phrases. How well we know them in the morning mail, in all their reiterant variety: "Sleeping under blankets every night. . . . Wait till you see my tan. . . . Lovely view of the mountains. . . . Vegetables fresh from the farm. . . . 460 miles yesterday. . . . The plumbing here is quaint! . . . He's dark and intense looking; I'll send you a snapshot, Betty. . . . Haven't seen a paper for a week. . . . They were biting just before we arrived. . . . Give the office slaves my best. . . . Having wonderful time. . . . Wish you were here."

This literature of escape must not be harshly judged by its cliches. The ordinary chap is far less eloquent than the life he leads; surely a pennyworth of writing space cannot turn him into a Halliburton. But we must be dull indeed not to glimpse between these blunted commonplaces the gay mosaic of journeyings; a people seeking, in movement and new scenes, refreshment for tense bodies and tired minds.

In these explosive days nearly every earthly activity is sharply searched for its contribution to the national defense effort. Because the new yardstick is sometimes thrust into the unlikeliest corners, one hesitates to suggest that when we go vacationing we may be efficiently bolstering the defense program.

Yet every vacation should leave a residuum of new perspectives and sanity, precious as the few yellow grains in Nevada ore. When on "furlough" the stanchest patriot doesn't necessarily lug a portable radio into the Maine woods or drive 15 Vermont miles for a day-old paper. Ignoring the day's disputes and dispatches, he may clear his mind the better to grapple with them next week.

For This Hour

AN OPEN LETTER TO THE PEOPLE CALLED METHODISTS

There are moments in a troubled experience when the only available inspiration comes through sheer and simple obedience to apparently overwhelming demands. United Methodism begins to function in one of the darkest and most ominous hours of modern history. Every age is of course critical for those who live in it. Had we been on the scene when the barbarians overran Rome, or when the Napoleonic wars terrified Europe, we would doubtless have described those times in the same words we now employ to characterize these times. Nevertheless, the present state of the world is in a real sense one of the most tragic and sorrowful in its long history. There are realities in the present world situation with which no temporizing or shallow makeshifts can deal, and we face a challenge unequaled since the early church squared itself against the world, the flesh, and the devil, of the Roman Empire.

We are witnessing another outbreak of barbarism which endangers civilization itself. We have seen vast sections of the world fall into the hands of plunderers who deny God and scorn his moral laws. The freedom won through centuries of struggle has been taken away in a day, and windows of hope that men died to open have been suddenly closed. Whole nations sit in despair, while men, women, and children in uncounted numbers die either the slow death of hunger and humiliation or the quicker and sometimes more merciful death from bombs and machine guns. The dread scourge is even moving in the direction of the Americas, if we may believe those who alone are in a position to know all the facts.

It would be a gesture of insincerity and artificiality to ignore these facts and the tragic implications they hold for the Christian church. Methodism is affected the world around. In some nations the work has been disrupted, property destroyed, institutions closed, workers and people scattered. When the time for reconstruction comes, we will need not only large sums of money and an increased staff of missionaries, but a wisdom more than human to meet the utterly changed situations and attitudes we will face.

The idea that the Christian missionary enterprise is a luxury, which the church may enjoy in seasons of prosperity but forego in times of disturbance and difficulty, is not one which will survive the careful study of the teachings of Christ. The passion to share Christ with our brothers and sisters is the authentic and inevitable expression of the Christian spirit. It therefore follows that the missionary work of the church both at home and overseas is not to be kept going out of a sort of loyalty to something established by our fathers. It is an expression of the purpose of Almighty God, who has something to do with the world and must do it. No combination of evil can render void the fact that God loves the world. No change can ever shake his purpose to redeem the human race. His solicitude for all the sorrows of men, their moral weakness, hunger, misery, and distress will not allow Him to look upon the world unmoved by its need.

Whatever is to be done for the Christianization of the world, in the years immediately ahead of us, must be done mainly by the church in the United States. America seems to have been made the base of God's offensive movement against the sin of the world. Upon us rests a large share of the responsibility for the continuation and enlargement of the world program of the church in the immediate future.

The real motive of Christian missions eliminates the discrimination sometimes made between home and foreign missions. The evangelistic appeal in America and the missionary appeal overseas are one and the same thing. The constraining love of Christ directs us toward the man across the street and the man across the seas simultaneously. The matter of distance in geography does not count. We cannot be moved by the need of distant peoples and careless concerning the interests of those next door, nor can we labor for those near at hand and not be concerned for those in the distant places of the earth. No man, woman or child anywhere is outside the Christian's interest.

This means that this land of ours must be evangelized. If we were so inclined, we could paint pictures of conditions at home as dark as those we sometimes paint of conditions in other lands. The hour has struck for a new emphasis upon what we call home missions. We have always depended upon the home missionary enterprise for the growth of the church in the homeland. Our service in that field is one of the outstanding achievements in the history of American Methodism. But there is an urgent need for a new program and strategy which will meet the clamorous call of this great continent for a more complete application of the gospel of Christ. The necessity for providing pastoral leadership for churches in needy areas, the crying need for church buildings and chapels, our obligations to serve the distressed and the dispossessed, cannot be ignored if Methodism is to remain true to its Wesleyan traditions.

What have we to offer the unprecedented challenge of the world's deep need? In the first place, we offer unity. Not only the unity of Methodism itself, but a United Board of Missions and Church Extension. In this Board, the church has included home missions and foreign missions, general work and woman's work. This means that we are able to bring the total resources of Methodism to bear upon the problems of missions. Modern communication and transportation facilities should shatter the assumptions of national isolationists; inseparable human interests spell economic, social and spiritual interdependence. Heretofore sharply defined distinctions between home and foreign missions are bound to disappear. With identical objectives and similar methods of procedure in an ensmalling world, these sacred causes must march forward together and register results that will enable Methodism to make her proportionate contribution toward the enrichment of the life, peace and prosperity of mankind.

In the second place, we offer the gospel, as interpreted and applied by the Methodist Church. We have no other remedy for the world's ills. In everything that causes distress we see a violation of that gospel. We have no faith that peace, happiness, and salvation will ever come to men or nations unless the Christian gospel is accepted and applied. We offer it to all men everywhere.

As Methodism interprets the gospel, it is no half-way or one-sided message. Our gospel is a personal gospel: it teaches that individual people are sinners who can be saved and regenerated through faith in Jesus Christ. Our gospel is a social gospel: it teaches that men are not saved for their own gratification but for the larger human good, that the processes of society and the various fields of the world's life must all be redeemed. Our gospel is a universal gospel. From the beginning, Methodism opposed the theology that limited salvation to an elect few. Just as strongly we now oppose provincialism that limits Christ to any group, race or continent. The whole world—every person that lives or will ever live anywhere—is our parish. This is the gospel we offer as the only hope of the world.

From every area of life, and from the ends of the earth there arises an agonizing cry, "Come over and help us." We have the only message that can heal the hurt of the world and bring peace and stability and redemption to the nations. Furthermore, we possess the material resources sufficient to carry that message everywhere. What wait we for? Surely the eight million people called Methodist in this prosperous land will rise to the emergency and launch such a missionary offensive as has never before been known. If John Wesley were alive today, he would not be surprised that the movement he started had grown to such enormous size here in America. He was never afraid Methodism would shrink or die out. He was afraid it would lose its soul and sense of mission and exist as a "dead sect," "having the form but not the power of Godliness." Unless united Methodism undertakes an eight million man task for God and humanity, our union will not be justified by the future.

The significant words of Jesus promising that the gates of Hell should not prevail against His church are generally misunderstood because of our failure to perceive the meaning of the analogy. Christ did not mean that the church was defensively secure against the assaults of evil. That would mean organized evil on the offensive and the church on the defensive. What Jesus gave us was a picture of the church attacking entrenched evil of every kind, and the promise that evil, however strong, should not be able to withstand the attack of the advancing church. It therefore follows as a logical conclusion that the Christian church must come into this difficult world situation with its message of love and sacrifice. It must dare to risk its life on the power of love to conquer. It must declare in no uncertain terms its message of hope and courage. It must lead groping humanity to the place where the shining light will break through clouds of sorrow. It must speak clearly and positively about the world-wide kingdom of God. It must tell men that life is not a short struggle for bread, but a glorious adventure in fellowship and service, to be lived out as the sons of God and the comrades of Christ.

With an almost unbecoming urgency we summons a re-united Methodism to a new

dedication to the task of evangelizing the world. To the concern and heartache of our fathers that men should not die without Christ, we would add an equally great concern lest they should live without Christ. Vast multitudes of our brothers and sisters are without freedom, without enlightenment, without hope, living under conditions which cannot prevail when Christ has His way. Is there no urgency here? Can we defend our comfortable and complacent attitudes in such an hour as this? Can we withhold anything we possess or any service we can render that will contribute to the redemption of mankind?

The hour in which we find ourselves calls for our Christian witness both at home and abroad. Millions of our brothers and sisters need our ministry of healing and reform. Though the hour be terrible, though human greatness be humbled to the dust, though human ingenuity has altogether failed to relieve the world of its distress, we look up to behold those eternal and inexhaustible resources which are resident in the Eternal Christ, and consecrate ourselves anew to the building of His kingdom, so that Christ may ultimately dominate the world and draw all men unto himself.

ARTHUR J. MOORE,
President
FRANCIS J. MCCONNELL
A. FRANK SMITH
MRS. J. D. BRAGG
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(Four Addresses)
Culture and Christianity
The Permanent Meaning of Scripture
The Faith of Our Sons
The Messenger and the Message

PRESIDENT CLYDE E. WILDMAN
DePauw University

JEREMIAH AND HIS MESSAGE
(Eight Addresses)
The Spiritual Ancestors of Jeremiah
The Education and Call of Jeremiah
The Early Ministry of Jeremiah
Prophesying to a Doomed State
Jeremiah as a Moral and Religious Diagnostician
Outstanding Teachings of Jeremiah
Outstanding Teachings of Jeremiah (continued)
The Story of a Soul

SPECIAL FEATURE—Bishop G. Bromley Oxnam will have charge of the Bishop's Hour (2.30-3.30) on Thursday afternoon, September 5.

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Mr. Editor!

(Continued from page 818)

in a few months the millenium will probably arrive.

Presumably the superintendent is trying to puff up the new minister, and make the readers of his report in that charge realize what a wonderful transformation is taking place through the gift he has given them in the new pastor. Certainly any minister who has been in the ministry as long as the superintendent knows that the first six months of his service on a charge is no gauge of his pastorate, and so do the intelligent people on the charge. Therefore, if the superintendent has written the remarks with his tongue in his cheek, his readers must read them with a smile. We have a right to expect that a superintendent will be more discriminating in his reports.

But the worst effects of such remarks are the reflection they cast upon the man who has just moved. They are not fair to him. Even if a man does leave a charge when it is not going so well he does not deserve such comparison in a public journal. Moreover they are unfair to him in his relation to the people he is now serving. One wonders how the former superintendents would feel if the Bishop, in his page in ZIONS HERALD, took a paragraph telling of the transformation on Q District since Dr. Z took over the leadership. If district superintendents should not like to be compared in this way why should they subject their ministers to such unfair and unbrotherly comparisons.

The writers of these reports should become as brotherly and wise as Paul who, when in referring to such practical matters, had the insight to say, "I have planted, Apollos watered; but God gave the increase."

W. RALPH WARD, JR.

East Weymouth.

BOOKS JUST RECEIVED

★

FACING THE FACTS. By John S. Whale, President of Cheshunt College, Cambridge. Harper & Brothers: New York. Price, $1.

GREAT WOMEN OF THE BIBLE. By F. Townley Lord. Harper & Brothers: New York. Price, $1.50.

PROTESTANT BELIEFS. By Paul Simpson McElroy. The Abingdon Press: New York, Cincinnati, Chicago. Price, 50 cents.

REACHING THE UNCHURCHED. By Alfred L. Murray. Round Table Press, Inc.: New York. Price, $1.50.

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Northern District Assembly

Under the auspices of the Winnepesaukee Campmeeting Association, the Northern District Assembly was held at the Weirs, N. H., August 11-18. A substantial and varied program, plus ideal weather, made the week a most enjoyable and fruitful one. Worthy of note is the fact that ninety per cent of the ministers of the district were in attendance at sessions some time during the week. The churches of the district were also well represented by laymen.

The sermon at the opening service was preached by Rev. H. D. Hawver, district superintendent. Ministers of the district who preached during the week were: Rev. G. R. Wolverton of Lancaster, Rev. F. P. Fletcher of Laconia, Rev. C. D. Maurer of Woodsville, Rev. George Thomas of Canaan, Rev. E. S. Tasker of Tilton, and Rev. D. S. Barnett of Lisbon. Sermons by those from outside the district were preached by Dr. E. F. Miller of Chicopee Falls, Mass., Dr. James E. Wagner of Long Branch, N. J., and Dr. R. H. Huse of Syracuse, N. Y.

Speakers of the week who brought special contributions to the assembly program were Miss Marion Pierson, missionary of Mexico City, who interpreted the new set-up for women's work in the church; Professor C. M. McConnell, of Boston University, who spoke on the significance of women's work in the church; Rev. Mont M. Thornburg of Gardner, Mass., who gave a very interesting illustrated lecture on the work of Grenfell in Labrador; and Dr. L. W. Stringfellow, superintendent of the Southern district, who gave a scholarly paper, in which he described and evaluated the jurisdictional conference.

Numerous educational and entertainment features enriched the program during the week. Rev. F. P. Fletcher had charge of the historical and hobby exhibits, and the colorful Junior Choir Festival was under the direction of Rev. G. W. Wieting. On successive evenings the following programs were given: motion pictures of missionary life in India, by Rev. E. B. Wilson of Lebanon; musical selections by the Cameo Trio of Grace Church, Haverhill, Mass., the trio consisting of Mrs. Ardena Patterson, Miss Bernice Spollett, and Mrs. Lena Alley, pianist; also two dramatic readings by Mrs. C. D. Yinger on the same program; readings and musical selections by Mrs. Evelyn Thompson Towle of Fairfield, Conn.; a concert by the WPA band of Manchester; and a sacred concert by The Acapella Choir of Camp Acadia of The Weirs, on the closing Sunday.

Each day began with an informal morning watch service down by the shore of the beautiful Lake Winnepesaukee. This service was conducted by some minister of the district, or by the superintendent. The nine o'clock program each week-day morning was known as the "Achievement Hour." It provided an opportunity for ministers and laymen to tell of victories and achievements in their local church work, and it was truly a helpful and stimulating hour. Phases of church work that received special consideration in this hour were church finances, beautifying and improving church property, women's work, parish work and evangelism, the rural field, and work with Epworth Leaguers and young adults. Following this achievement hour on Saturday there was a conference for leaders of young people, and talks were given by Rev. H. H. Hare and Rev. E. C. Williams.

On Wednesday afternoon the women of the district, who have given splendid material assistance and moral support to the Campmeeting Association and program, held a business meeting, and elected Mrs. O. M. Polhemus president. The annual business meeting of the Association was held on Thursday afternoon, and Rev. H. D. Haw-

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ver was elected president, Rev. E. A. Durham, treasurer, and Rev. O. M. Polhemus, secretary.

Rev. Sidney Davis of Penacook led the singing and provided special musical numbers for the regular services during the week. The presiding officer at many of the sessions was the district superintendent, Rev. H. D. Hawver, but, also, quite often some minister of the district was in charge.

The Methodists of northern New Hampshire are to be congratulated on the speed and pride with which they rehabilitated the buildings and grounds at The Weirs, following the hurricane. The transformation that has taken place in less than two years is almost unbelievable. This transformation and the loyal support given to the assembly program by the laymen and ministers of the district are testimony to the conviction of the people of the Northern district that they have a mission and a worthy work at The Weirs.

British Methodist Conference

For several years I have had the privilege of sending a report of our British Methodist Conference to this journal. On this occasion my pleasant task will be reduced to within sight of vanishing point and my survey, to employ an old jingle of words, will be "brief, bright and brotherly." For weeks before the assembly met in Sheffield, on July 17, our people were divided into two camps. The first consisted of the cautious who were, more or less, tinged with pessimism. They argued that so many were harnessed and harrassed by the war that the gathering should not be held. The same group pleaded that there should be a standstill order for ministers and that none of the brethren should change his appointment. But braver and wiser counsels prevailed. It was explained that legally the conference must meet, and that to prevent every minister from changing his circuit would create more difficulties than it would prevent. Therefore the conference has held its sessions though they were much shorter than usual, and though fewer ministers were present, and many prominent laymen were conspicuous by their absence. The necessary changes in the stations have also been duly made and confirmed.

There was no surprise packet among our chief appointments. Dr. Henry Bett, who is one of the staff at Handsworth College, Birmingham, was elected president. He has always marched after the Wesleyan flag; but W. E. Clegg of Leeds, who was chosen as the vice-president, formerly followed the Primitive Methodist banner. For next year, Rev. Walter H. Armstrong is designated as our Archbishop. Our lay chief is Lord Rochester, who takes his title from the city which he once represented as Ernest H. Lamb, in the House of Commons. Both of these men are ex-Wesleyans.

Coming now to legislation, it may be described as negative rather than positive, because the conference in its modesty and its wisdom seemed to know that it had no adequate mandate for new or heroic acts. For example, the question of the admission of women to the ministry was held over until next year. No candidates for our brotherhood were accepted. Their position is doubtful and critical. By the law of the land all ministers are exempt from compulsory military service, but several of the candidates are of military age and they may be commandeered for training as soldiers. All who are free and eligible can apply next year and they will be received on easy terms. In the meantime, for lack of students, two of our colleges are to be closed. Our General Purposes Committee acts as a sort of emergency body in the intervals between conferences, but this year they were, by vote, entrusted with extraordinary powers if any crisis arose. More significant still, the Ecumenical Conference, due at Oxford next year, has been suspended. As every well-instructed Methodist knows, this gathering is held every tenth year and alternately on this or that side of the Atlantic billows. It was thought that Oxford, during a vacation, with its associations with Wesley, and its College Halls and rooms available for the delegates would be an ideal resort for such a gathering. But, as the Scotch say, "we mun bide a wee and dinna weary."

By a decisive majority it was agreed to invite America to give more effective help

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the mother land in her extremity due the war. Finally, I will add that generally reports presented were taken as read and at the invitation to gather next year in ondon was accepted.

William Wakinshaw.

n Earnest Lay Leader

Chester D. Wallace died on August 6, 40, at the age of fifty-eight, while on his ay from his farm to market.

For many years he was a leading layman the Peoples Methodist Episcopal Church, adford, Massachusetts. After his conversion joined the Grace Methodist Episcopal hurch, Haverhill, making a name for himlf as a Christian worker in the field of ible class teaching. After his marriage to liss Mabel Hilton, they purchased a farm in e Bradford district and united with the eoples Methodist Episcopal Church. He nmediately identified himself with the tivities of the church and organized one f the largest men's Bible classes of the New ngland Conference, and became its teacher, olding the position for more than twenty ears, until his death.

He was a member of the Official Board, a rustee and a finance committeeman. As a local preacher he often occupied his own church pulpit as well as that of many others. He was in demand as a speaker at conferences of men's Bible classes throughout the state. He was a member of the Board of Directors of the Haverhill Mission.

He and his wife and two sons constituted a gospel team, he giving the message, while his wife and sons sang the gospel story. Besides his wife, he is survived by two sons, Robert and Gilbert, all of whom are workers in the Peoples Methodist Episcopal Church of Bradford.

Converted in a Y. M. C. A. meeting, he immediately became an enthusiastic follower of the Christ he loved. No task was too difficult for him to do, and by diligent study he prepared himself for intelligent service in his Master's kingdom.

Matriculation Day—School of Theology

With the annual Matriculation Day Exercises in Robinson Chapel, Wednesday afternoon, September 18, Boston University School of Theology will begin its one hundred and second year of continuous service in the training of young men for the Christian ministry. President Daniel L. Marsh will preside and officially accept the new students into the University family. Dr. Edgar S. Brightman, Borden Parker Bowne Professor of Philosophy in Boston University, will deliver the Matriculation Day Address.

Unless trans-oceanic travel should be made not only perilous but impossible through developments in the European war, Dr. Elmer A. Leslie will return to Boston in time to resume his teaching in Old Testament, in the first semester. Dr. William L. Stidger, also on leave of absence last year, will begin his important work in the new chair of Preaching through Radio and Books. Dr. Henry H. Meyer, newly appointed director of the Division of Religious Education, at the School of Theology, has been granted a sabbatic leave for 1940-41, to make a survey of Religious Education in the Chinese Republic. In his absence the work of the Division of Religious Education will be carried on by the other regular professors in the Department of Religious Education at the School of Theology, Dr. Earl Marlatt, Dr. Edwin P. Booth, and Dr. Howard M. LeSourd.

Church Register

Herald Calendar

Summer School of Ministerial Training, Wilbraham Academy, September 2-6
Woman's Home Missionary Society of New England Conference, Wesleyan Hall, Boston, 10 A.M. and 2 P.M., September 10
Portland District Conference, September 30, October 1
Christian Education Week, September 30-October 6
Bangor District Conference, Guilford, Maine, October 2, 3
Conference on Preaching, Boston, October 14-16
Men and Missions Sunday, November 17

Birth

DOTY—June 7, to Rev. and Mrs. Lloyd A. Doty of Bellingham, Wash., a son, Delbert Lloyd.

Bits of Fun

A group of men were arguing as to who was the greatest inventor. One said Stephenson, who invented the locomotive. Another declared it was the man who invented the compass. Another contended for Edison.

Finally one of them turned to a little man who had remained silent and said: "Who do you think?"

"The man who invented interest was no slouch," was the reply.—*Boston Globe.*

Navy Officer—You can follow your regular trade in the Navy.

Recruit—But I used to be a cowboy.

Navy Officer—So what? You can be a cook and ride the range in the galley!—*Foreign Service.*

Wee Nancy's proud grandfather often boasted he had never heard Nancy cry.

One day when he was at her home, but out of doors, Nancy began to cry.

Her mother, trying to pacify her, said: "Oh, Nancy, Grandpa has never heard you cry."

Nancy's reaction was not just what her mother expected.

She said:

"Open the door!"—*Exchange.*

GUIDE FOR TOURISTS

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